

LEADERSHIP

Volume III

Dr Brian Bailey

Version 1.0

Leadership, Volume III
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Published by Zion Christian Publishers
Reprinted July 2013
in the United States of America

ISBN 1-59665-088-5

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Acknowledgments

Editorial Team: Carla Borges, Dr. Paul Caram, Elizabeth Humphreys, Mary Humphreys, Hannah Schrock, Rebekah Tan and Suzanne Ying.

We wish to extend our thanks to these dear ones for without their many hours of invaluable assistance, this book would not have been possible. We are truly grateful for their diligence, creativity, and excellence in the compilation of this book for the glory of God.

We would also like to thank Dr. Michael Mitchell and Caroline Tham of Liberty University, Lynchburg, Virginia for the invitation to make an introduction on a course on leadership which inspired a portion of this book.



Preface

After having, by the grace of God, written my first two volumes on leadership, I was left with a sense of incompleteness, since there were aspects of leadership that were not covered in these first two volumes. Because of this, Volume Three loomed as a necessity—if not for others, at least for my own satisfaction.

The first part of this book was inspired by three questions I addressed in an introduction I made to a course on leadership taught by Dr. Michael Mitchell of Liberty University, Lynchburg, Virginia. Dr Mitchell had, through the guidance of Caroline Tham, Instructional Designer at the Centre for the Advancement of Faculty Excellence, produced a series of DVDs on Leadership in the realm of children’s work. The questions we will look at in this book are:

1. What is a leader?
2. What do leaders do?
3. How do leaders accomplish their goals?

In this section, we will look at the practical outworking of leadership within a local church, with a particular focus on Sunday School leadership. Then we will look at some lessons we can learn from particular men who have been successful in secular leadership.

However, the main focus of our study is found in the remainder of this book. This was birthed when the Lord gave me a vision of the three key leaders in the journey of Israel: namely Moses, Joshua, and David. He showed me that:

1. It was *Moses*, the deliverer and lawgiver, who received God's vision and plan for the nation.
2. He was followed by *Joshua*, who maintained that vision, fought the battles of the Lord, and appointed the inheritance to each tribe.
3. Then finally there was *King David*, who fulfilled the original vision, in bringing the nation to Mount Zion, their ultimate destination.

We will see how the Lord's appointed leaders fulfilled their roles in the purposes for which God had chosen them.

The purpose of Moses' leadership was to deliver the children of Israel from Egypt, and through the divine revelation of God, to give the Law, the Ten Commandments, the Feasts of Israel, and the pattern of the Tabernacle. Thus, *Moses*, the friend of God, came to know God's ways and His purposes for Israel. Through studying the leaders of the Journey of Israel, and Moses in particular, we are given an opportunity to realize God's perspective on leadership and gain an understanding of His plan and purposes for His people.

Joshua maintained the vision and the laws that God had given to Moses. He was called to take the children of Israel across the Jordan River and into the Promised Land, to fight the battles of the Lord, thus giving an understanding to the Church about courage, faithfulness, spiritual warfare, and inheritance.

Finally, after the time of the judges, when every man did what was right in his own eyes, and after the reign of a king

whose heart was not set to obey the Lord, God found *David*, a man after His own heart who would fulfil all His will (Acts 13:22). And it was David who finally conquered Jerusalem, took Mount Zion, and brought the Ark of the Covenant to rest on God's holy hill, completing the vision of the Journey of Israel by bringing God's nation to Zion and into rest.

Lessons from the lives of these leaders can be applied to churches today. Even in their own lifetime, founders have seen their works crumble because of faulty foundations. They die broken-hearted and often alone, shunned by those who once sought their presence. The founders must lay a good foundation; those who come after must build upon it; and then the leaders must bring the congregation into the fulfilment of the vision.

The lessons from these three leaders provide us with a key to fulfilling God's desire—and that is to raise up a Church that will glorify His name and accomplish His purposes. May we come to know the ways of the Lord as we walk with Him, and are prepared by His Holy Spirit for the leadership that will be necessary in the last days.



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Part I

What is a leader?

What does a leader do?

**How does a leader accomplish
his goals?**



Chapter One

What Is a Leader?

A Leader Is God-Appointed

We understand from Scripture that it is God who appoints people to positions, even minor positions. For example, Samuel and David, under the anointing of God, appointed the singers to minister before the Ark of the Covenant on Mount Zion. Likewise, every position in a church must be God-appointed. As Paul says in Romans 13:1, *“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”*

The position that we occupy is God-given and God-appointed. However, not all men have learned that truth. For example, King Nebuchadnezzar of Babylon proudly declared, *“Is this not great Babylon that I have built?”* In actuality it was *God* who had placed him in that position and had given him the ability to build the kingdom. In fact, we are told in Daniel 4:17 that God often sets up over kingdoms the basest of men.

Thus Nebuchadnezzar was severely chastened by God, who humbled him for seven years that he might know that it was God who was the true Ruler over the kingdom of men: *“While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar; to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen,*

and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will” (Dan. 4:31-32).

We have seen many leaders in churches who have been elevated to high positions and then have taken the glory to themselves, with the result that their latter end has been disastrous and humiliating. Offhand I can think of one example—the Jeffrey brothers, George and Stephen. Stephen, in particular, was mightily used of God. Then he made statements to the effect that the world was at his feet to worship him and that was going too far! God took away his anointing; and he died with great pain from rheumatoid arthritis, rejected and left alone by those whom he had helped (Sumrall, 1995, p. 93).

We do not want to be those who take the glory to ourselves. It is God, and God alone, who must receive the glory. Also, the psalmist declares in Psalm 75:6-7, *“For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another.”*

A Leader Has a Title and Position

The leader’s position must be clearly defined and recognized so that all may understand the place he occupies in the organization (and the boundaries that such a position entails). This is an essentiality for anyone who is called to lead.

The title of a leader is very important and should be recognized at all times. If the leader is a pastor, he should be addressed

as pastor; and an elder should be addressed with the respect due an elder. For example, military uniforms have insignia that tell you immediately if you are addressing a general or a private. Thus you know the position and its boundaries. So should it be in a church. You should know who the pastor is and who gives the orders (rather than having a “multiple” leadership without a designated senior pastor who has the last word in decisions).

As we have said before, part of the format for this book originated in the field of leadership for children’s work. Thus we will use the illustration of a Sunday School for our understanding of these principles. In the context of a Sunday School, a title could be “Sunday School Teacher,” and the position would be, for example, that of a “Third Grade Teacher.” This title and position must come with authority. The students are obligated to obey their teacher, and grant him due respect.

A Leader Is One with Authority

Authority consists of the power to make decisions and implement them. For example, if a leader has made a decision to go ahead with a program, he must have the finance that is necessary to undertake that program.

There must also be recognition of that authority, followed by obedience. In the case of a Sunday School Teacher, for example, the teacher has the power to make decisions as to how the class should be run. The students must recognize his authority, respecting him for it and then obeying him when he speaks.

At one time or another in your life, your position and authority will be challenged. Perhaps you may find that someone will challenge a word or decision that God has given you.

Let me recount the experience of a fellow minister friend of mine in another country who faced such a challenge. There were some people who were seeking to overthrow him and take his position. Then as he was praying, he saw into a room in heaven that was lined by angels standing against the walls; and the Lord Jesus was with them. They appeared to be looking down at my friend's quandary. Then the Lord Jesus started to laugh, as did angel after angel in turn around the room. Peals of laughter filled that heavenly chamber.

**We will not fear man when we know
that God has appointed us.**

This is clearly demonstrated on a much larger scale in Psalm 2:4-6, *“He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion.”* People will seek in the last days to bring Christ down. But God has placed Him as the King of kings in Zion, and all attempts to bring Him down will fail miserably.

When we know that the Lord has placed us in a certain position, then we will not fear what man can do unto us. For example, those wicked princes who sought the death of

Daniel in the lion's den could not overthrow him; but they perished there themselves (Dan. 6:24).

Yes, dear ones, the Lord is most jealous over his servants and the positions to which He appoints them. Woe to those who touch the Lord's anointed (1 Sam. 26:11)! That is why we should not fear what man can do, for our position is protected by none other than the King of Kings, who has placed us in His Church according to His wisdom. O the comfort of knowing that we are being upheld by the power of His majesty!

A Leader Is One Who Undergoes Lengthy Preparation

Another interesting aspect concerning leaders is that even from an early age they may have a presentiment that one day they will have power and authority and will rise to high position. Such was the case with Winston Churchill, who from a relatively young age, felt that he was destined to lead England in a time of great need. This belief held him in his so-called "wilderness years" when he was rejected by his party and people in spite of his warnings that Hitler was not to be trusted. However, in their time of need the nation turned to Churchill, who was ready and prepared to lead them.

Thus, the Lord discloses His future purposes for us in His service, as He prepares us for greater measures of leadership, often in very humble places.

We might also cite the case of Joseph who received two dreams from the Lord at the age of 17. These indicated that

one day he would rule over his brethren. Yet he had to endure being transported into Egypt as a slave, being falsely accused by Potiphar's wife, and then serving a term of imprisonment in Pharaoh's prison house. There, the word of the Lord tried him until God's time came to elevate him to the governorship of Egypt, next to Pharaoh (Ps. 105:17-19).

King David was recognized by the people of Israel as the one who would eventually rule the nation, as King Saul himself acknowledged in 1 Samuel 24:20. When King David was seventeen years old, he was anointed by the prophet Samuel to become king over Israel. Yet he was obliged to experience many difficult times in the wilderness, fleeing from Saul, until the time came for him to be anointed the second time, as king over Judah. A further seven-and-a-half years followed before finally the word spoken by Samuel was fulfilled in its entirety, when David was made king over all of Israel.

There is a maxim we must not forget in the realm of leadership, found in Proverbs 20:21, that says: "*An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.*" We can see this truth portrayed vividly in the lives of Saul and Solomon. They entered into their kingships and responsibilities at very early ages (Solomon being only nineteen when he ascended the throne); but their ends were not blessed.

So, loved ones, let us not despise the chastening of the Lord, for through this we are made partakers of His holiness: "*...For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the*

father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness” (Heb. 12:6-10).

Therefore, a leader is anointed of God, and then comes the process whereby he is formed, fashioned, and made in the likeness of the Leader of leaders, the Lord Jesus Christ. It takes *time* for that to be worked out in our lives. Saul and Solomon did not experience this time of character development and lost their kingdoms, but David waited patiently for the Lord. Therefore he said, “*As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness” (Ps. 17:15);* and he has an everlasting crown.



Chapter Two

What Does a Leader Do?

A Leader Shepherds the Sheep

There are certain qualifications essential to leadership. First of all, a leader is a shepherd, one who *leads and cares for* those who follow him. A shepherd must be one who fulfills Psalm 23 (the Shepherd Psalm).

In Psalm 23, David begins, *“The Lord is my shepherd. I shall not want.”* When a leader is a good shepherd, his people shall not have need. It is his responsibility to provide for them spiritually, and also physically in a certain sense.

Spiritually, we have to make sure that our flock receives wholesome spiritual food and that they are well anointed by God. The pastor must feed his flock with the finest of the wheat, speaking of the best of the Word of God, the most satisfying truths that will make them grow. The diligent shepherd feeds the best and richest truths of God’s Word to the flock that has been entrusted to him by the Lord. The shepherd must therefore be one who studies and seeks the Lord to bring forth the messages that the sheep need.

While the pastor or church leader must direct the people to a living relationship with Christ, nonetheless, we cannot get away from the fact that people must see Christ through the leadership. The flock should be able to look to the leader, knowing that he is guiding them, and that he will care for and provide for them. (Of course, in the natural this is balanced

by 2 Thessalonians 3:10: “. . . *If any would not work, neither should he eat.*”) There is also the aspect of helping and feeding the poor, as demonstrated in the book of Acts, and by the Lord Jesus (Jn. 13:29, Lk. 14:13, Mt. 14:14-16).

“He maketh me to lie down in green pastures.” The pastor must know how to bring his flock into the rest of God. A flock will not prosper unless it is able to lie down in peace. Psalm 4:8 gives a beautiful picture of this repose: *“I will both lay me down in peace and sleep for Thou, Lord, only makest me dwell in safety.”*

“He leadeth me beside the still waters.” The shepherd is to lead his flock by still waters. The flock has to be in a state of peace, for if there is agitation in the hearts of the congregation as a whole, they will not be able to feed on the Word of God. The keys to bringing a congregation into peace are essentially:

1. First determining that which is troubling them, and
2. Then dealing with the problem by removing what offends.

If need be, the shepherd may have to remove the offending members from the flock. Then the shepherd is to provide an antidote for the problem. If, for example, the congregation has become morose, he would minister joy to them.

“He restoreth my soul.” One of the problems that we have as human beings is that there needs to be, from time to time, a restoration of the soul. So often our people go through times of distress, when they are despondent because of conditions

along life's path. Then the shepherd must lift them up. One of the scriptures that has been a blessing to me is found in the psalms of King David: *"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God"* (Ps. 42:11).

There is only one place where hope does not function, and that is in hell. There is no hope and no change for anyone in hell. But anywhere else we are, upon this earth or in heaven, there is hope. We must engender hope in the hearts of God's people that things will change. We must get them to say to themselves, "Hope thou in God." In other words, their own spirit must speak to their own soul which is cast down and say, "Hope thou in God." The result is that they will have the same confidence that God gave to King David: *"For I shall yet praise Him, who is the health of my countenance, and my God."*

"He leadeth me in the paths of righteousness for his name's sake." There is another very important task of the shepherd, and that is to lead the young and old alike on the paths of righteousness. The importance of raising up a righteous people cannot be over emphasized. This is not just becoming righteous by virtue of the fact that we belong to Christ (and that His righteousness is counted unto us at salvation). Our God is a holy God, and we must be a holy people, filled with *His* righteous works.

The leader must have God-given vision in this respect to know how to lead His people, so that they will have God's righteousness worked out in their own lives, and be able to exude His righteousness. This is achieved through steps of

faith. Romans 1:17 says, “*For therein [in the gospel of Christ] is the righteousness of God revealed from faith to faith . . .*” One such step of faith, for example, is water baptism, which is a step fulfilling righteousness (Mt. 3:13-15).

“Yea, though I walk through the valley of the shadow of death, I will fear no evil.” In my own experience, I have been through the valley of death on several occasions. While one can receive comfort and encouragement from one’s friends and leaders in those circumstances, it is nonetheless still difficult to go through that valley of darkness, although we know that Christ is there to lead and to bring us through. I feel great sympathy for Job, who had no loving friends to see him through.

**Let us not
waste our
sorrows.**

In the natural, a shepherd often has to lead his sheep through a valley inhabited by fierce animals; and he must protect and comfort the sheep during such a time. I would say that the only way you develop this ability to lead others through this valley experience is to have been through the experience yourself. Those who have been through it know what it is to experience the loneliness of that valley, realizing that only Jesus can safely bring them through the valley, and only He can prevent their untimely death.

I would encourage every leader to learn from the valley experience through which the Lord leads him. “*Don’t Waste Your Sorrows*” (as one saint entitled his book). That will help you strengthen others when they go through the valley. It will bring them through and out to the other side; and because

of their valley experiences, they will be raised to a higher spiritual plane than they would otherwise have inherited.

The question is asked in the Song of Songs, “*Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?*” Personally, I have learned that the valley of suffering produces those fruits or virtues mentioned in Song of Songs 3:6—namely, meekness (represented by myrrh) and faith (represented by frankincense). Both these virtues I have found developed to a higher degree after a bout of sickness and suffering.

The Leader Imparts and Implements Vision

The leader has to have a God-given vision. He must know where he is going; and that direction comes only from God. People must have the confidence in knowing that when they go up to their leader and ask, “Where are you going?” he will be able to give them a clear answer and to impart to them his vision.

So many leaders look to others for direction; and the result is that their condition is similar to “the blind leading the blind,” going absolutely nowhere and eventually collapsing. No, we must have a God-given vision, and we must know what God has planned for us.

Vertical Vision

Vision needs to be in two parts—vertical and horizontal. First, we need the upward vision. This will reveal a relationship with the Lord that the leader is being offered. This is of the utmost importance and will hold the leader through many a depressing

vale of sorrow and uncertainty. All is not rosy in this life. Having a good, living, vibrant relationship with the Lord, feeding on His Word, and constantly being topped up by His Spirit will enable the leader to overcome in times of suffering. If we are to reign with Him, we must first be a partaker of His sufferings. As Paul writes, “*If we suffer, we shall also reign with him: if we deny him, he also will deny us*” (2 Tim. 2:12).

I would like to elaborate on this because so many leaders rise to what I would term “dizzy heights,” and they stay there only for a short time before collapsing. It is then that we find that something in their foundation was faulty.

What is the key to remaining on the path and fulfilling God’s purpose for our lives? Basically I would answer that question by asking, “Where are your roots and foundation? Are they in God? What really do you desire? Do you desire to be like the Lord, or do you desire to be prominent, famous, or rich? Abraham was tested as to whether he was wholly God’s or not. In other words, the issue was whether God was first in his life, or whether he was really serving Him for the blessings. Thus he was commanded to offer up Isaac. Isaac was not just his natural son. Isaac was his spiritual son; and through Isaac would come all the promises and blessings of God. When Abraham was tested on whether he loved the blessings of God or the One who gave the blessings, we see that God was everything to him. Scripture calls Abraham “the friend of God;” and he was willing to give up all his blessings and position in order to please the One who was his friend.

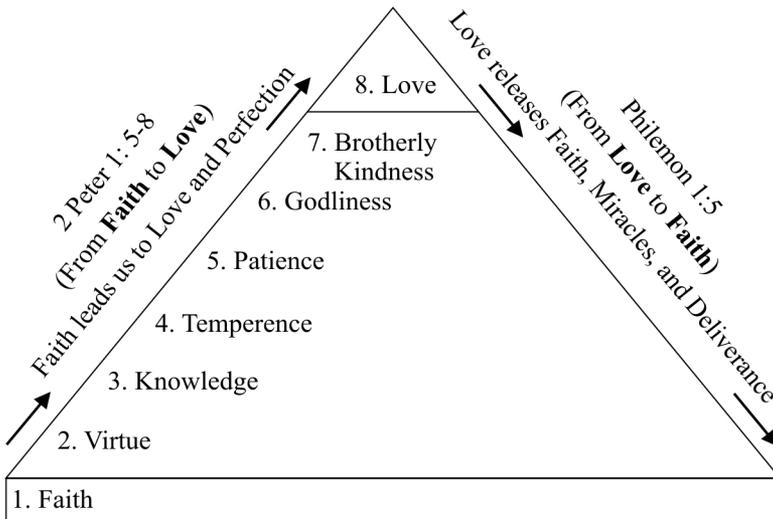
As leaders, we will be tested on this—do we live for the *ministry* that God has given to us, or do we live for the *Lord*?

Ultimately, God gives us the desires of our hearts. Therefore, those desires should be to bless others and above all, to glorify God. If we will earnestly seek the Lord, He can remove our carnal desires and replace them with those spiritual ones that are endearing to His own heart.

In 2 Peter 1:5-7, the Apostle Peter also answers for us that question of how to stay true to God. We must remember that Peter, in this epistle, is speaking near the end of his life, from the vantage point of wisdom. He knew how to preserve others from falling.

Here Peter gives us clear cut steps in the Christian life: “*And beside this, giving all diligence, add to your faith virtue...*” Diligence is a key quality for leadership. Regardless of what one is doing, it is so important to apply oneself to one’s task, and especially to the steps that follow on this “pathway of preservation.”

Eight Steps to Preservation and Perfection



Faith: Faith is the foundation for our lives. The Apostle Paul said in Hebrews 11:6, that “... *without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*” (Here again we have the thought of diligence.)

Our cry should be, “O Lord, increase our faith!” Romans 10:17 declares: “*So then faith cometh by hearing, and hearing by the [rhema] word of God.*” We need to have His written Word deeply implanted in our hearts by reading it and meditating upon it every day. Also we must ask the Lord to quicken it (make it a living word or *rhema*) to us, so that we may see the trials and blessings of life from His perspective. Hearing the testimonies of others concerning the goodness of the Lord and what He has done in their lives will bring great encouragement to us. Also, meditating upon the exploits of the heroes of faith in Hebrews 11 will mightily increase our faith.

Virtue: We are to give diligence to add to our faith, virtue, which is the next step up the ladder. That word “virtue” has been translated in the Greek in many ways such as “pleasantness, wholesomeness” and the like. But I prefer the interpretation of “moral purity” that Socrates gave it. Moral purity is of supreme importance; thus leaders should seek to purify their passions by supplications to God and meditating upon the Word of God.

Knowledge: Then we are to add to our virtue, knowledge—knowledge of His Word and His ways. In Genesis 32:10, Jacob said to the Lord, “*I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed*”

unto thy servant...” thus acknowledging that understanding comes from God alone. Therefore, we receive knowledge by the constant study of the Bible and prayer so that the Lord will enlighten our understanding in His Word.

Temperance: From that, we go to temperance or self-control. On the issue of temperance, we must be careful of what we permit ourselves to do as leaders. The Apostle Paul said, “Everything is lawful to me but not everything is fruitful” (1 Cor. 10:23). We have to be careful what we permit. Amy Carmichael said, “Others may, but I cannot.” That is very true of a leader. Others may do what we are not permitted to do, because we want to put forth all our effort and focus toward hitting God’s mark for our lives, even as an athlete keeps himself in training so that he can “win his race.”

Patience: Then there is patience or endurance. It is the thought of “never giving up.” The Lord gave me a little chorus two years ago, and I liked it very much.

I will never, never give up!
I will never, never give up!
I will never, never give up!
Until Jesus comes, I will walk with Him.

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What I did not realize was that this chorus was given to me for a very real reason. At the present time, I am undergoing a very prolonged trial, and the Lord is bringing that chorus back to my remembrance. With that chorus, He had been preparing me for this trial, so that I would never, but never give up. That is a quality of leadership.

Godliness: I would interpret godliness as “being filled with the goodness of God.” Godliness is akin to goodness, which means “seeking at all times the good of others through thought, speech and practice.”

Brotherly kindness: It is virtually the “eleventh commandment” that we love one another. This virtue is essential for Christians. In particular, brotherly kindness is achieved by helping our brothers and sisters in our church. The Apostle Paul said, “*As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith*” (Gal. 6:10).

Love: On top of that, 2 Peter 1:7 says that we are to add to brotherly kindness, love. We must be immersed in His love through living in His presence.

Then he continues, “*For if these things be in you, and abound ... and ...*” *if ye do these things, ye shall never fall*” (See 2 Pet.1:8-10) If we will give diligence to having those eight things worked out in our hearts, we shall not fail.

Moving back to the subject of our relationship with the Lord, there is a beautiful scripture that I will commend to you for your meditation, and perhaps the Lord will quicken it to you. It is from Psalm 65:4, and it says: “*Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.*”

One of the keys to being chosen by God is found in Psalm 50:23: “*Whoso offereth praise glorifieth me: and to him*

that ordereth his conversation aright will I shew the salvation of God.” James 3:2 speaks of the perfect man who controls his tongue. To experience Psalm 65:4, I am suggesting that we watch our conversation so that it always glorifies God; and in so doing, He will invite us into His presence.

There is also something else. Vision has keeping power. Hebrews 12:2 shows us the blessing and the power of having an eternal and heavenly vision. Here we see that the joy that was set before our Lord Jesus was so powerful that it enabled Him to endure the Cross. In other words, He had a revelation of eternity and heaven, and all that awaited Him if He would succeed; and God can do the same for us. He can give us a revelation of what lies ahead for us in eternity if we will fulfil His holy will and walk with Him. Such a revelation of heaven and eternity will keep us on course and enable us to be victorious over all sin.

Horizontal Vision

There is a second aspect of vision that has to be fulfilled. That is what I call the “horizontal vision,” whereby we have a vision of that which God wants the church (or the fellowship of churches that He has given us) to fulfil. For example, there was a certain pastor who said, “The Lord raised up this church to be a lighthouse between ‘this street’ and ‘that street,’ several miles apart.” The responsibility for that locality was God’s vision for that church. Other churches have had a different vision of what God wants them to do.

We must undoubtedly know the specific geographical vision and the inheritance that God has for us on this

earth. It is no good going into a place that God has not given to us, because we will have no fruit there whatsoever, or if there is any fruit, it will belong to the true owner of that inheritance. That is why He said to the children of Israel, “...*Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession*” (Deut. 2:4-5).

That is very important. We are to go only where God has told us to go; and there we will be fruitful. That is why some ministers experience tremendous blessings in one area, and when they go into another area, there is no anointing. The reason is that they have stepped out of their inheritance.

In order to accomplish the vision that God gives, we must also have the appropriate gifts. I would like to note those down: “*Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness*” (Rom. 12:6-8). Ephesians 4:7 says that grace is given by God according to the gift that He grants us. We must remain and function in our gift. There will be no anointing or fruit outside the particular gift or ministry that Christ has ordained for us.

The Author's Personal Testimony on Vision

This may surprise some of you, but in church leadership, one of the most important points for a senior pastor (or the head of a fellowship or missionary organization) is to have the name of the organization given to him by God. You might say, “What is in a name?” In reality, it is everything. The name declares the purpose, vision, and direction of the organization. Perhaps I may give a personal testimony concerning the importance of names of organizations with which I have been privileged to have been associated.

After a short time spent as a student in various denominational Bible Schools, I became an associate pastor in France. It was there that I found myself contending with the senior pastor on a particular issue. I said that there were different levels of Christians in heaven, whereas he maintained that everybody was on the same level. At that time, a Canadian missionary who had been in the Latter Rain revival in Canada passed by the church for meetings; and my pastor felt that the Canadian brother was more in agreement with me on spiritual truths than he was. Therefore, he suggested that I join the Canadian brother.

Then together with this Canadian missionary, I was privileged in my late twenties to become the junior co-founder of an inter-denominational organization in French Switzerland entitled *Deeper Life Missionary Crusade*. That episode with my senior pastor had qualified me in the eyes of God to move on to become a proponent of the message of the deeper life.

The lesson we can learn is this—there are times in our lives when unbeknownst to us we are being tested by God. I was

tested through my senior pastor in France, who was, in effect, saying that there was no difference between the Outer Court, Holy Place, and Holy of Holies in the Tabernacle of Moses. When I stood firm and maintained that there was a difference, that stand won me the privilege of moving on in God.

I have had experience after experience in my life in which God played back these things in my memory and said, “It was because you took the right attitude there that I was able to move you on.” Therefore, we must be very careful, as we do not know when we are being tested. These tests are not pre-announced, but they are indeed of tremendous importance in our lives because they determine whether we go on in God or not. Regrettably, my senior pastor in France did not move on, but fell into the sin of adultery, and ended his life by committing suicide.

Then in Switzerland, we published a small magazine from the Deeper Life Missionary Crusade that we entitled *The Hidden Manna* (the name of which was taken from Revelation 2:17). I was privileged to write articles that were published through the magazine in several languages; and that experience placed my feet firmly upon the pathway of righteousness.

During this time I also personally had visions of the great revival that will happen in the last days when the power of God will be poured out in an extraordinary fashion. These visions have held me during difficult times. They have also given me grace to hold steady, realizing that the Lord is preparing teachers of righteousness. These teachers will in turn prepare the Church to stand against the manifestation

of sin that is coming in the last days, referred to in Matthew 24:12: “*And because iniquity shall abound, the love of many shall wax cold.*”

A wonderful spiritual atmosphere existed in the hotel that God provided for the headquarters of that fellowship for several years. However, after a time, the president began to compromise on the Pentecostal doctrine, to accommodate evangelical churches, and as a result the anointing of God lifted.

God then gave me the opportunity of going to the U.S.A. with my American wife. After a brief ministry at an evangelical church during the charismatic outpouring in the 1960s, I was invited to be a member of the faculty of a school called Elim Bible Institute, a Bible-based college which was experiencing revival at that time.

Of the name *Elim*, the scriptures say in Exodus 15:27 that it was a place where there were 12 wells of water and 70 palm trees. The interpretation of this is that the 70 palm trees speak of eldership (Ex. 24:1), composed of men of integrity. The 12 wells would speak of the development of ministers who draw water from the wells of salvation, the number 12 representing divine government. Thus Elim is a place of refreshing for God’s people where they may drink of the water of life freely. It is also a place where they may put their *infrastructure* in order, including the appointment of the elders and ministers. The definition for “infrastructure,” given by *Mirriam-Webster.com* (as this is a fairly new word, which is only found in dictionaries of recent date) is “**The underlying foundation or basic framework (as of a system**

or organization).” During this time at Elim, God gathered a team around me; and some have stayed with me for over 40 years.

The children of Israel came to Elim after the Lord declared, “I am the Lord that healeth thee;” but after a time they moved on from Elim (Ex 15:26—Ex. 16:1). After approximately four years, the Lord indicated that He wanted me to leave Elim and resume an itinerant ministry, but not before He had joined us with a church in New Zealand.

New Zealand was then experiencing revival, and this church was the leading Pentecostal church in that country at that time. A powerful missionary society was raised up from that church which impacted several nations. Unfortunately, the senior pastor later fell into sin (a fact shown to me by the Lord some ten years prior to the event).

Thus, we have seen things collapse in France, in Switzerland, and then in New Zealand because the key ministers around whom the revivals had been formed failed. They had left the narrow path for the broad path of darkness, doom, and destruction. That is why it is so important that senior ministers pay attention to their own lives (Acts 20:28), because upon them really is placed the mantle for revival. In failing, they bring many people down with them, and the revival stops.

After New Zealand, the Lord told us to leave and start Hebron Fellowship together with those who had been faithful to us over the years from the time at Elim. At that time, we felt inspired to study God’s Word on what it had to say about the name *Hebron* and all that was associated with the name and

the place. In so doing, we understood the reason for God's giving us that name. It soon became clear to us that the name Hebron was intimately associated with Abraham the patriarch and with Isaac and Israel (Jacob): "*And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned*" (Gen. 35:27). Abraham was the friend of God and the father of the faithful. Likewise, Hebron was the home of the patriarchs (the founding fathers of the nation); and to be at "Hebron" was to raise up a "nation," or in modern terms, a church, fellowship, or organization bound together by a common vision from God.

It was at this time that the Holy Spirit began to deepen our vision by immersing us in the study of the life of David who was (after Moses and Joshua) the third ruler of key significance in Israel. Through this, the Lord imparted to us many precious truths from David's life—in particular, the truths concerning the three anointings of the Outer Court, the Holy Place and Holy of Holies.

After I had been the head of Hebron Fellowship for several years, the Lord gave me a vision of the night wherein I saw the letters upon the sign of our main building change from *Hebron* to *Zion*. There the change of name became the point of decision for some who decided not to change but remain under the name of Hebron. It was a costly decision for them, as it had on-going and eternal consequences.

We can gain an understanding of these consequences through the life of David. After David had moved the capital from Hebron and had come to Zion, Absalom remained

at Hebron; and it was Absalom who later rebelled against David, causing the kingdom to divide. Hebron became a place of treachery and betrayal. Absalom's rebellion was followed by his own death, when he was slain by Joab, the captain of David's army. While it was not physical death for those who would not go on with us to Zion, nonetheless they experienced a spiritual wandering in the desert and a type of spiritual death.

Zion – God's High and Holy Calling for All

A leader cannot work unilaterally; therefore, together with those who were willing to go with us to Zion, we established Zion Fellowship.

Let us now immerse ourselves in the truths of Zion. Zion is mentioned 153 times in the Word of God. It is Hebrews 12 which tells us that our goal is Mount Zion. The Apostle Paul says, *"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest [referring to Mount Sinai, the place that is symbolic of the spiritual Pentecostal outpouring]... But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect"* (Heb. 12:18, 22-23).

There are 153 references to Zion in God's Word, the same number as the fish that Peter and six of the other disciples caught and brought to Jesus when He appeared to them

on the shore of the sea of Tiberias after His resurrection (Jn. 21:11). The number 153 is a product of 17×9 .

The number 17 is found in Romans chapter 8 where the Apostle Paul lists 17 things that cannot separate us from the love of God. Then in Galatians chapter 5, there are 17 things (the works of the flesh) that can separate us from the love of God. The number 17 is basically “a separation and a joining unto.”

Also, 17 is a sum of $10 + 7$. The number 10 represents the keeping of the commandments of God, and the number 7 represents perfection.

The number 9 ($153 = 17 \times 9$) speaks of the fullness of the Holy Spirit being developed in our lives—the fruits of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance (Gal. 5:22-23), as well as the 9 gifts of the Spirit (1 Cor. 12:7-10), which are for the edification, exhortation, and profit of the Church.

Thus we have $17 \times 9 = 153$:

- 17 – A separation from evil and a joining unto righteousness
(10 – the keeping of the Law)
(7 – perfection or completion)
- 9 – The fullness of the gifts and fruit of the Spirit

These are attributes of the sons of Zion. Zion is the dwelling place of God, God’s holy hill; and it is the place of power and anointing in the last days. It is, in fact, where God is leading His Church today. We must therefore not “plateau”

or settle on a lower level, but major on the things that qualify us for Zion.

I had an extraordinary experience pertaining to some who wanted to remain in the old pastures and under the old vision. This was a group that wanted to return to the old paths, unto the Pentecostal truths which they had known (but from which they should have been moving on, just as Hebrews 6:1-3 speaks of leaving the elementary principles of Christ behind as a foundation, and going on unto perfection). One morning, while I was seated in my chair in my apartment, an angel appeared before me.

This angel was like no other angel I have seen. Blazing light emanated from him so that his features could not be discerned. But I understood that he was the angel of Zion – not the angel of our fellowship of churches, but the angel who had conducted and led the children of Israel through the wilderness. The children of Israel were warned by the Lord in Exodus 23:20-21, *“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.”*

This angel was filled with anger. He was communicating to me that one is to go on to Mount Zion and not remain in Mount Sinai (speaking in the Old Testament of the Pentecostal blessing). His purpose in the Old Testament was to take the children of Israel to Canaan, unto Zion; but today his purpose is to take the Church on to spiritual Mount Zion. I made this vision very clear to those who were wavering in their decision concerning going on or going back.

Another truth concerning Zion is that of Christian perfection and holiness. The Lord made it very clear in the following scriptures: *“Be ye therefore perfect, even as your Father which is in heaven is perfect”* (Mt. 5:48) and *“But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy”* (1 Pet. 1:15-16).

Christian perfection is based on James 3:2: *“For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.”* If we can control our tongue, speaking only the Word of God and those things that are true, the result is that we can qualify for Christian perfection. Granted, there are many other things that have to be worked out in us, but being able to bridle the tongue is one of the key virtues.

Therefore, there is that call to the Church to go on to Mount Zion; and it is a high and holy calling. It is to have all of the Ten Commandments written on the fleshly tables of our heart, not just some of them.

Thus, Mount Sinai represents the giving of the Law under Moses, while Mount Zion represents having the Law of God written in our hearts by the ministration of the Holy Spirit.

**The call to
spiritual Mount
Zion is not just
for a few; it is for
all Christians.**

This call to spiritual Mount Zion is one that is placed before all Christians. In a very real sense, we have to understand that the call to Mount Zion is not just for a

few, but it is for the Church universally; and the Church must hear that call. Whether all Christians will receive it is another matter. Nonetheless, whether they will hear or not is beside the point; this is the vision that God has given to the Church in the last days—to bring His people to spiritual Mount Zion.

King David did indeed bring the nation of Israel to Mount Zion and into rest. He wrote Psalm 15 and Psalm 24, giving the qualifications for ascending Mount Zion and dwelling there. These qualifications have to be worked out in our lives so that we might go up to Mount Zion and there, dwell in the city of our God. We will look at these qualifications in chapter seven, which deals with the pattern of leadership from the life of King David.

I am putting this before you as a goal for *all Christians* not just for the “elect” or the “very elect.” We must go up to Zion. Let us ask the Lord to draw us to Zion; and as we permit Him to do so, He will work out things in our lives so that we qualify to be there.

A Leader Raises Up Godly Seed

Another aspect of implementing a horizontal vision is that of raising up a godly seed. On one occasion, I met with several pastors who were asking one another, “How big is your church?” When each one reported a certain number, he was asked, “Well, how many of them are in the kingdom?” Some of these pastors confessed, “My people do not really know what they believe.” Therefore, we could all ask ourselves, “What is the *quality* of our spiritual seed?”

Abraham had two seeds—one was likened to the sand of the sea (speaking of his natural seed, the Jews), and the other was likened to the stars of heaven (speaking of his spiritual seed, all those who are of faith). Daniel 12:3 says, “... *the wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*” It is from this verse that we find an interpretation of a star. The wise are likened to stars. In the margin of some Bibles, the word “wise” is rendered as “teachers.” There are also other characteristics of stars. Light emanates from them; they keep their course; and navigators and travellers can find their location and take their guidance from them.

God made promises to natural Israel in the Word of God. For example, they will sit under their vine and fig tree and none shall make them afraid (Mic. 4:4). These are the natural things. But what I am more interested in are the things that are eternal. I want to raise up “stars”—*teachers of righteousness*, who will turn many to righteousness, a seed that is full of the wisdom of God. Are we raising up sand, or are we raising up stars?

God desires a godly seed (Mal. 2:15). Because a leader reproduces like kind, God wants leaders who will not compromise, who will stay true to the Word of God and to all that He has told them. There must be no mixture in our lives and in our alliances.

Once when I met the Lord, He was filled with grief and sorrow because of certain things. I asked Him why He had created this universe and earth, knowing all the sorrow that would come because of sin, and all the grief that He was

going to have to pass through, for “in all their afflictions He was afflicted” (Isa. 63:9). Then the Lord allowed me to be caught up in the Spirit. Standing at the throne of God and looking out, I saw a glorious company of men who seemed to be just like the Lord, totally conformed to His image. Then He said to me, “For this reason it was worth it.”

The Lord is a God of love; and He is looking for love. He is looking for the “Abrahams,” those who are faithful friends of God, who know His ways, who are strong in Him, and who will raise up a godly seed—teachers of righteousness who will turn many to righteousness.

Chapter Three

How Does a Leader Accomplish His Goals?

This subject is multi-faceted, and much of it has been covered in our previous two volumes on Leadership. Therefore, I have chosen to touch on a few topics that I felt would be useful.

He Creates a Team with a “Deep Bench”

There is a saying in sports that a particular team has a “deep bench.” This means that they have many excellent “backups” or “replacements.” For example, if the goalkeeper of a soccer team is injured, they have talented replacements. Thus the team can function at one hundred percent of its potential by virtue of the fact that all the positions in the team have adequate talented backups. I remember that when I was young, a certain professional soccer team had both the English and Scottish goalkeepers on their team. The results spoke for themselves, since very few goals were scored against the team. If one goalkeeper was injured, he was replaced by another of international standard. Thus should it be in a church. All positions should be covered by well trained deputies.

I thank God that we are so well staffed in our fellowship of churches. We have those in their sixties who teach in the foreign field, at pastors’ conventions, and at seminars. They are our top notch ministers. Yet they are adequately

covered by those who are in their fifties, forties, thirties, and even a few in their twenties who can fill in for their more experienced brethren in teaching and preaching. This depth can only be achieved by two means:

1. First, God must supply the personnel; and
2. Secondly, we must train them and give them opportunities to develop by placing them in appropriate lesser roles until they mature.

Church Leadership

In the church, we have certain specific people whom we call leaders; and it is essential for each leader to have a specific title. Therefore, we are suggesting in a large organization or church the following titles that are Bible-centred.

First of all, there would be the *senior pastor* who is responsible for the onward direction of the church. We must emphasize, as the Apostle Paul does in Romans 13:1, that all powers are God-appointed. The senior pastor would therefore be a man whom God has appointed. Under him would be a pastor who is an *associate or deputy* pastor, one responsible for carrying out the vision of the senior pastor. Then according to the size of the church, there would be *several junior pastors* who would be responsible for departments of the church.

Following that, there would be *elders*. These are men who are not ordained ministers, but as the Apostle Paul aptly says, they are capable of teaching (1 Tim. 3:2). They

have a spiritual anointing that indeed sets them apart from other members of the congregation; and they are recognized leaders in the area to which the senior pastor has appointed them.

These leaders form in themselves a *church board*. The membership of this church board would obviously be under the chairmanship of the senior pastor; the under-pastors and also those ordained to be elders would be on that board.

Under the elders, there would be what the Word of God calls *deacons*. They are responsible for the physical well being of the church—the buildings and the running of those buildings.

A *treasurer* is responsible for the financial affairs of the church. After that, according to the size of the church, there is often one who has the title of *administrator*. He would not be ordained, but is one who would be capable of seeing that all the necessary functions in the church are in order. Under him would be such people as the *Sunday School Superintendent*, who would be responsible for his *teachers* and for those who make up a Sunday school (of which we will speak shortly). There might also be *ministries of helps*—those that are responsible to care for the sick, to look after the poor, and to provide care for the young.

The above presents a healthy, functioning church with a well-stocked team who would be able to cause the church to function not only spiritually, but also in an orderly and fruitful way in the natural.

The Sunday School

As we have previously stated, part of this book was birthed with the thought of helping children's Sunday School leadership. One of the great responsibilities of a pastor is to see that every part of the congregation is taught the Word of God, and the way to an ongoing relationship with Him. This applies especially to the "young of the flock," who will retain their memories of early Sunday School classes, even in old age. Thus we see the importance of developing a vibrant Sunday School program for the young and old alike.

The importance of teaching the young was emphasized to me when my mother, who had passed through her church's Sunday School and had even been a teacher, would recite scripture verses when she was well into her nineties. She had not attended church on a regular basis during her married life, but seeds that had lain dormant then came alive in her very old age.

In any organization, the man or woman at the top is the most prominent, and has the primary responsibility of leading the organization well. In the context of a Sunday School, we usually call that person the "Sunday School Superintendent." That person imparts vision to the teachers and is also responsible for the curriculum of the school.

What are the qualifications necessary for a Sunday School Superintendent? Obviously, this person has to be a godly role model who not only teaches but is one whom the students will seek to emulate. Speaking personally, I have been impressed and impacted by those who were once my

Sunday School teachers. Those teachers who take a personal interest in the lives of the students are the ones the students will want to emulate.

The Sunday School Superintendent must have a warm, loving personality, for he is going to care for the children; and these children, especially in the days in which we live, often do not have fathers. We have Sunday Schools throughout the world; and the biggest problem is that many of the children have no father at home. Even if they do have one, they often only see him occasionally; and he certainly does not have a father's heart towards them.

Thus it would be best if the Sunday School Superintendent could be a father figure. While he does not need to be very old, nonetheless he must understand what fatherhood entails. Basically a father cares for the children. As we have already touched on the thought of the leader as a shepherd, we could well say that a father has to emulate a shepherd. A shepherd cares for his flock, guides them, and ensures that every need of the flock is met.

In the absence of a truly qualified father, the Lord often appoints a godly "mother in Israel" to fill this position, and equips her for the challenging job. Often churches have a lady for their Sunday School Superintendent. Many a godly "mother in Israel" has made an eternal impact on the children in her Sunday school classes. Even in the Old Testament times, ladies became shepherds of the flock, as in the case of Rachel (Gen. 29:9) and Zipporah (Ex. 2:16-21). If there are no fathers available for this Sunday School Superintendent ministry, then the pastors will have to make an extra effort

to represent a godly, caring father figure to the children of the congregation.

When I had the privilege of meeting God the Father in heaven, the first thing the Father said was this, "I am the Father." Having said that, He then went on to say, "And I love My children." Possibly that is the most important thing that a father must do. He must love his children. In fact, we find that before the return of the Lord Jesus, Elijah shall come first to restore the loving relationship between fathers and their children. The Lord said in Malachi 4:5-6, "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*" There has to be that bonding of love between fathers and children.

When we contemplate a family that is well orchestrated, having both father and mother living in happy harmony, we realize that the children will want to be like their parents. We must always remember that we "reproduce like kind."

Ideally therefore, the Sunday School will have in its foundation a Sunday School Superintendent as a father figure who loves his spiritual children. A Sunday School Superintendent is also there to *direct* the whole of the school; and in order to do so, he must have a competent staff. He should have a deputy to himself, because good administration always has backup assistants. A deputy to the superintendent is essential, for at times, the superintendent may not be able to be there; and someone who is recognized

and who follows his programs must be able to take over his responsibilities in his absence.

A superintendent must impart the vision of God to the school. As mentioned before, when I met the Heavenly Father, He said, “I love My children.” Therefore, one of the qualities that is so essential in the team that runs your children’s work is that they must have a genuine love for the children under their responsibility. Whether the superintendant be a man or a lady, the most important issue is the call and appointment of the one God chooses to fill the position.

We now come to a very important stage in running any organization, whether it be a Sunday School or church, and that is, we cannot achieve the goal without a team. The team is essential. The question arises as to how one would acquire the team. When we are contemplating running a Sunday School, normally what happens is that the senior pastor will stand up and say, “We are going to have a Sunday School associated with the church, and we would like applicants who would be willing to teach the children in the various grades.”

Assuming that you get quite a number of applications, the very next thing you have to do is to train your teachers. They must be very well versed in the Word of God, and also they must know the vision of the church with respect to the Sunday School. There will be all kinds of children who will come to that Sunday School, each with different needs and a different home background.

A teacher must have a large heart and be able to meet the needs of all the children, whichever background they come from.

The teacher must teach the “acceptance of all” in the Sunday School, even as Christ has accepted us. The acceptance of the poor by the rich and the rich by the poor is more difficult than one realizes. But a certain uniformity must be achieved in each class so that there is not a comparing of one with another. The teachers must bring a harmony into each class. That is a major undertaking, one that will require the help of the Sunday School Superintendent.

Then the Sunday School Superintendent has to consider and determine the appropriate curriculum. There are some excellent courses available. In our fellowship we use our own courses, and have found them to be very effective in the lives of the children. To effectively teach children the Word of God, the teaching team must be trained in the Word and in teaching the Word.

F.B. Meyer (1847-1929), a Baptist pastor and evangelist who ministered primarily in England, was a very gifted teacher. Every Friday night, he had large meetings that literally thousands of Sunday School teachers attended. He would take them through the lesson for the following Sunday so that there was uniformity and clarity in the teaching. He explained any difficult part of the lesson to the assembly of teachers, so that all would understand. I have had the experience of being a pastor in some huge churches, and have found that taking an evening for the purpose of leading the teachers into the lesson of the coming Sunday was very profitable indeed. Then one has the sense that everyone is teaching the same thing, and there is not a criticizing of the pastor or the teacher for that Sunday. This also brings strength because of unity.

We now come to the point where we have a Sunday School Superintendent, a deputy, and a team of teachers. For ease in reading, we will use masculine pronouns to refer to the teachers, realizing however, that there are many more ladies teaching classes in secular schools and in Sunday Schools than there are men. In the secular world, a teacher is not necessarily one who is gifted in the ability to teach just any grade on demand, but he somehow becomes settled and at ease with teaching certain grades to the exclusion of others. This is also very important in a Sunday School setting—one must place the teachers in their own calling. That placement is often for the Sunday School Superintendent to ascertain, because the teacher himself may not necessarily know which age group he can best teach. The superintendent must help each teacher find the class of pupils with whom he would be most at ease and whom he would love and cherish. On the other hand, it is quite easy to put the children in their right spot, because their age generally determines which class they should go into. It is imperative that the children be in their respective age groups.

It is amazing how some teachers absolutely adore certain age groups but do not work well with other age groups. In the secular schools for example, you would find teachers who are between 50 to 70 years of age still teaching the younger children. I have heard of teachers who have spent over 30 years in the same classroom in the academic world, very content in repeatedly teaching the same material to the same age group year by year. There is no thought of “graduating with their students” to teach more advanced courses to older students. Teachers often continue to teach in the area where they began.

For the Sunday School Superintendent, there is that task of ascertaining the right position for each teacher. Thus, one does not necessarily advance a teacher from one age group to another, but one allows him to remain with that age group that God has clearly signified to be the place of his appointment and calling.

Then there is another aspect of the work of a Sunday School teacher that is not confined simply to teaching at Sunday School. At times, a teacher gathers the class together for activities of a pleasant social nature. I remember that when I was in New Zealand (as the pastor of a church for a short time there), I was walking along the seashore and saw a large group of children. I went towards them and they spoke first, calling, "Pastor! Pastor!" These children were gathered together by their teachers for a Saturday afternoon outing to get to know one another and to have a time of fellowship so they might come to appreciate and love one another. I did not even know them personally because the church was so big. At that time we often found ourselves meeting people who were, unknown to ourselves, already members of the church.

In fact, the senior pastor of this same church was once introduced to a lady as he was having lunch. He asked, "Well, are you going to church? Who is your pastor?" and she said, "I go to *your* church and *you* are my pastor." The two had not really become acquainted because of the large size of the church. That is very embarrassing and not something that we want to happen! We want to have the opportunity to know our flock and be able to help them. Sunday School is generally easier when it is split up into moderate sized groups that the teacher can come to know very well.

These are just a few pointers. If you will follow them, I can assure you that you will have a very blessed atmosphere in which to raise children for the glory of God.

The Pastor and Business

In these days in which we are living, it is essential for the senior pastor to understand business and the dealings in the business world. In church work, especially in “mega churches” and churches with missionary-oriented programs, buildings have to be erected. Also, as a church increases in size, one is consistently faced with the problem of building. It is because of this that the senior pastor must oversee the details of those buildings. It has been pointed out that Christ spoke more on finance, either directly or indirectly, than on any other subject. Thus, the pastor must be aware of the business affairs of his generation.

Now the administration of a building program cannot just be entrusted into the hands of others, for serious problems can arise that were not envisaged in the original planning. A senior pastor must have an understanding of buildings from A to Z. He must be actively involved in the original planning and in the resulting work of building, all the while ensuring that what he is doing is of God.

One of the parables that I commend to you highly in this matter is Christ’s parable concerning the tower. In Luke 14, the Lord speaks of those who build: *“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that*

behold it begin to mock him, Saying, This man began to build, and was not able to finish” (Lk. 14:28-30). Here, Christ is saying in effect that no one should build (a tower) unless he has an assurance of sufficient funds to finish it.

A building must not only be started; it must be finished. The purpose of a building is that it may be used. The plans must be looked at and prayerfully considered, because whether a building will go up or not hinges upon the pastor’s decision. That is the problem—senior pastors are not contractors or builders, and yet they have to immerse themselves in these things of which they have had no knowledge.

Proverbs 24:6 says, *“By wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.”* When I have to undertake projects involving hundreds and thousands of dollars, I seek the counsel of many people; and it is this counsel that guides and keeps me on track, saving me from horrendous mistakes and colossal problems later on. From the beginning of the building project, surround yourself with the engineers, builders, contractors, labourers, and maintenance people. I have found that the maintenance people are very practical and come up with ideas and suggestions that perhaps the others did not foresee. After sifting through all the suggestions, I make it a principle to listen to what people say to me in all areas of the project. In so doing, one can begin to acquire much experience in that realm of “building towers.”

There is something else. One has got to have “a sharp pencil” whereby one can be sure that “cost overruns” will not ruin the project. Each major item that is to be installed

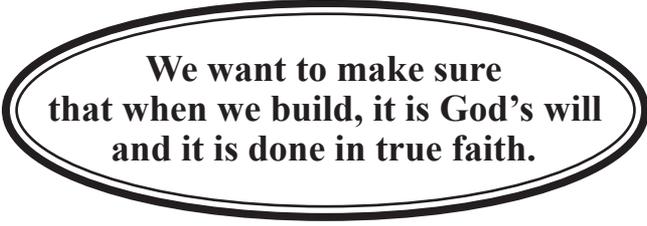
in the building project must have a clear cut “bottom line” cost which has been substantiated, tested, and found to be authentic. A “bottom line” is the ultimate price that you would have to pay for a certain section of the work. After adding up the bottom line of each item (and knowing that each is authentic), you arrive at your final total cost. In a very real sense, the pastor must *count the cost* before he starts building. Building is not just a simple fact of putting up a building. Many other things attached to or associated with that building will have to be considered.

In this matter of building, it is indeed possible that you might be led by God to build without adequate financial resources. I have found from experience that sometimes I am required by the Lord to launch into a building program without His prior provision of the money. However, in that situation I have had assurance that God has placed His faith in my heart that will produce the needed funds.

When we are called upon to build, we must be very careful in making sure that it is God’s will, and that we know how He is going to finance it. For example, in New Zealand, God spoke to us that we were to build a church, and that He wanted the congregation to pledge substantial amounts of money, as He directed. He in turn would provide that money to those who pledged it. In those days (and I am going back about 40 years) it was much simpler. It required perhaps just a million dollars; and that was all the money that was needed. Today of course, prices have risen considerably.

God said that He wanted people to make a faith pledge. In other words, they would pray and ask Him how much money

He would provide through them for that building in a year's time. For this offering, we simply encouraged the congregation to pray and ask God how much they were to give. We only extended it to those who were age twelve and over; and we got complaints from mothers who said that their children who were younger than that also wanted to participate. It was amazing how God gave them little jobs so that they were able to pledge the money that God spoke to them.



**We want to make sure
that when we build, it is God's will
and it is done in true faith.**

When we announced the faith pledge to the congregation, we also announced that there would be an initial financial offering. News apparently got around; and the police came on the scene. They informed us that the underworld was very interested in our offering, and it was suspected that they would try to raid the church during the time of the offering. The police then offered to come in during that time and provide protection, to which we said, "Of course."

We obtained \$150,000 in actual cash for the initial offering; and the faith pledge went to well over \$800,000. However, the actual money that came in a year's time was well over a million dollars. That was how God wanted to raise money for that specific situation. We have not done the same thing in other places since that time, because we have not had the word of the Lord to that effect.

In another instance, when God at one time told me to build on the campus here, I asked Him, “How can we build when we are not debt free?” His response was, “You do not need the money. I have put faith in your heart, and that faith will produce the required money.” I could actually feel the faith that He put into my heart. I did not have to exert myself mightily in prayer, but there it was—it was faith.

To the amazement of the Catholics who had sold us the property, that faith not only provided the money to clear all our debts (which were about \$500,000), it also provided cash to enable us to build on to the existing compound. We have since then made other building expenditures and increased the campus; but in each case, God spoke and God provided.

I have noticed that we have to be very careful in this realm. Buying property and building have to be done in true faith. I have seen many dear brothers launch out in buying property. They saw other people building, and they announced to their congregations that they too would build. However, God had not given them the faith; and the result has been that they got into serious financial disasters. Every Sunday they were appealing for funds. They ended up losing many people and going into dismal failure. We must not build the church in such a manner, but we must build only when God makes it very clear to us and gives us the assurance that He will provide.

God is the Alpha and Omega, the Beginning and the End; and what He begins He finishes. We have to be extremely careful that we first hear from God. I do not like building programs because they are generally very stressful – but

when I am in a building program, I have to make sure that that burden of building is carried by the Lord and not me. We are in the joyful position of seeing a lovely Bible school being finished in the Philippines, and a pharmacy finished in West Africa. In fact, even as I write, we are contemplating a further building program, and we are praying and inviting our fellowship of churches to pray to make sure that it is truly in the will of God and exactly what He wants. We cannot afford to have mishaps.

The senior pastor must also have a tight reign on the various aspects of the building. While he might not know how to build (that being the engineer's duty), yet he must not be misled by business people (even Christian business people) who seek to have a part in the project and who are in actuality charging more than they should. We must remember that the money we are using is not our own money. It is God's money that is being provided by the congregation; therefore, it must not be wasted but utilized to the maximum for the glory of God.

The senior pastor especially should be able to move with ease amongst businessmen, knowing their particular jargon and their *modus operandi* so that he is not swept off his feet by business propositions. He must have two feet planted firmly on the ground and move only when God tells him to move.

Let us not forget that everything depends on the senior pastor. All will look to him for guidance, knowing however that he has not the expertise in any of the things that are going to be undertaken – yet at his word, they will move. The professionals will look to the senior pastor, too. They will

wait for his command, even though he does not understand all the intricacies of building. I put this to you so that you understand that the senior pastor must be acquainted with business acumen. He must know what it entails to buy material and work with contractors. One of the important areas of your ministry is going to involve business principles. We need to have the wisdom of God to see us through all the problems there are in the areas of building, renovation, and buying property.

Those problems however must never overflow into the pulpit. People must see Christ in the pulpit; and they must not hear about building projects from the pulpit, because they are there to meet with the Lord. Those things have to be kept in the background. The pastor must therefore be able to roll his cares and business projects off into the arms of Jesus so that he can do what he is primarily called to do—lead his flock spiritually from Egypt to Mount Zion.

Lessons from Secular Leaders

We have included in this part of our book various insights gained from a look at certain secular leaders. We do so based on the fact that Christ Himself said that the children of this world are often wiser than the children of light (Lk. 16:8). We can learn much from looking at these leaders; and it is important for us to be instructed by some of the lessons we can see from their lives.

Donald Trump

Donald Trump, the business mogul, teaches us an important aspect of leadership. He is a man who pays attention to

details. For example, he would probably know the price of the handles on the doors of his hotels. Because he pays particular attention to the small, seemingly insignificant items, he can be involved in negotiating the cost of such details if necessary.

In a certain sense it is very true that little things can run away with your money. Senior leaders must be aware of all expenses pertaining to the organization. As we study the economic downturns that are going on in country after country and organization after organization, we find that astute leaders save a lot of money by being wise even in minor expenditures.

For example, in order to survive in the economic downturn, certain hotel managers paid attention to the cost of newspapers that were distributed each day to the guests. Instead of lavishly leaving them at the doors every morning for every room, they kept the supply of newspapers at the concierge desk. Thus only those who really wanted the newspaper took one. In one organization, that saved \$100,000 a year. Because that was sufficient money to preserve the salaries of the staff, it enabled the General Manager to keep all the staff, and they were very grateful.

A well-known airline saved \$120,000 a year by no longer giving their customers toothbrushes on long-haul flights. Instead, they kept some in the lavatories available to those who really needed them. Workmen have likewise saved several hundred dollars a year by listening to the counsel of their wise pastor, who suggested that they take their own coffee in flasks instead of splurging their hard earned money on Starbucks coffee every day.

From Donald Trump, we learn the important lesson about frugality and attention to detail. However, the following excerpt from a book by Lee Strobel demonstrates that the wisdom of this world is not sufficient for dealing with the details of death, judgment, salvation, heaven, and hell (Strobel, 1994, p. 120).

“The scene took place early in 1989, when Trump’s bank account was still bulging. At the conclusion of a long day, writer Glenn Plaskin asked Trump the inevitable question about what horizons were left to conquer. “Right now, I am genuinely enjoying myself,” Trump replied, “I work and don’t worry.”

“What about death?” Plaskin asked, “Don’t you worry about dying?”

Trump dealt his stock answer, one that appears in a lot of his interviews. “No,” he said, “I’m fatalistic and I protect myself as well as anybody can. I prepare for things.”

This time however, as Trump started walking up the stairs to have dinner with his family, he hesitated for a moment, “No,” he said finally, “I don’t believe in reincarnation, heaven or hell—but we go someplace.”

Again a pause. “Do you know,” he added, “I cannot, for the life of me, figure out where.”

Alexander the Great

Alexander the Great was a general of note, the only undefeated warrior in the history of warfare. What, therefore, were the important aspects of his character and leadership ability that we can learn from?

Alexander's Positive Trait

Alexander had a quality that was somewhat surprising, and that was his ability to encourage his people to fight almost impossible battles and to win astounding victories. In looking at this aspect of his life, we learn that the key lay in the fact that he was a wonderful communicator, a quality that you also find in other good leaders.

On one occasion, he was fighting against the city of Tyre, and his generals were very disillusioned because they knew that historically, the great King Nebuchadnezzar had encamped around Tyre for 13 years and could not overcome that city. But Alexander succeeded in making a speech at Sidon, a little north of Tyre, which was of such a nature that Major General J.F.C. Fuller in his book on Alexander has copied it verbatim. Likewise, we give verbatim the rousing, courageous speech of Alexander.

Alexander's Speech at Tyre

We give the following excerpt from *The Anabasis of Alexander; The History of the Wars and Conquests of Alexander the Great, Literally translated with a commentary from the Greek of Arrian the Nicomedian*, by E.J. Chinook, Hodder and Stoughton, London. (1883).

When the people of Tyre refused to allow Alexander to enter the city to make a sacrifice to one of their gods, he sent their ambassadors back in a rage. He then summoned a council of his companions and the leaders of his army, together with the captains of his infantry and cavalry, and spoke as follows:

“Friends and Allies, I see that an expedition to Egypt will not be safe for us, so long as the Persians retain the sovereignty of the sea; nor is it a safe course, both for other reasons, and especially looking at the state of matters in Greece, for us to pursue Darius, leaving in our rear the city of Tyre itself in doubtful allegiance, and Egypt and Cyprus in the occupation of the Persians. I am apprehensive lest while we advance with our forces towards Babylon and in pursuit of Darius, the Persians should again forsooth conquer the maritime districts, and transfer the war into Greece with a larger army, considering that the Lacedaemonians are now waging war against us without disguise, and the city of Athens is restrained for the present rather by fear than by any good-will towards us.

But if Tyre were captured, the whole of Phoenicia would be in our possession, and the fleet of the Phoenicians, which is the most numerous and the best in the Persian navy, would in all probability come over to us. For the Phoenician sailors and marines will not put to sea in order to incur danger on behalf of others, while their own cities are occupied by us.

After this, Cyprus will either yield to us without delay, or will be captured with ease at the mere arrival of a naval force; and then navigating the sea with the ships from Macedonia in conjunction with those of the Phoenicians, Cyprus at the same time coming over to us, we shall acquire the absolute sovereignty of the sea, and at the same time an expedition into Egypt will become an easy matter for us.

After we have brought Egypt into subjection, no anxiety about Greece and our own land will any longer remain, and we shall be able to undertake the expedition to Babylon with safety in regards to affairs at home, and at the same time with greater reputation, in consequence of having cut off from the Persian empire, all the maritime provinces and all the land this side of the Euphrates” (Arrian, n.d., Chapter XVII, p. 120—Speech of Alexander to his officers).

The account continues in the next chapter of the book (*A Siege of Tyre-Construction of a mole from the mainland to the island*) (Arrian, n.d., Chapter XVIII, p. 121-123):

“By this speech he easily persuaded his officers to make an attempt upon Tyre....Certainly the siege of Tyre appeared to be a great enterprise, for the city was an island and fortified all round with lofty walls. Moreover naval operations seemed at that time more favourable to the Tyrians, both because the Persians still possessed the sovereignty of the sea and many ships were still remaining with the citizens themselves. However, as these arguments of his had prevailed, he resolved to construct a mole from the mainland to the city. The place is a narrow strait full of pools, and the part of it near the mainland is shallow water and muddy, but the part near the city itself, where was the deepest part of the channel, was the depth of about three fathoms. But there was an abundant supply of stones and wood, which they put on top of the stones. Stakes were easily fixed down firmly in the mud, which itself served as a cement to the stones to hold them firm.

The zeal of Macedonians in the work was great, and it was increased by the presence of Alexander himself, who took the lead in everything, now rousing the men to exertion by speech, and now by presents of money, lightening the labour of those who were toiling more than their fellows from the desire of gaining praise for their exertions...

One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander the Great. Irritated that a single city should alone oppose his victorious march, enraged at the murder of some of his soldiers, and fearful for his fame, - even **his army's despairing of success** could not deter him from the siege. ...”

Lessons from Alexander the Great

As a result of this remarkable speech by Alexander during his conquest of Tyre, after a few months, his generals rallied and took the city.

From Alexander, we learn that a leader must look defeat in the eye and turn it to victory. What is more, a leader cannot do that by himself. He has to enlist the help and the strength of others. A leader is only going to get that support and strength if he can communicate his zeal to those who are following him. Alexander could do that; and we shall find next that the same applied to Sir Winston Churchill. These two leaders had that art of being able to look defeat in the eye and turn it to victory by their eloquence and mastery in the art of communication.

Sir Winston Churchill

Another man whom we have chosen to look at as a leader is Sir Winston Churchill. He had a remarkable life. Victories and defeats were the course that he had to endure throughout his 90 years upon this earth.

He certainly was a man who had “feet of clay,” and yet he was a man of immense achievements. He was, like Alexander, a warrior and a writer. He made some extraordinary statements concerning the abilities that leadership should have. In his unpublished essay, “*The Scaffolding of Rhetoric*” (which he wrote in 1898, outlining the essential elements of any effective speech), Churchill said,

“Of all talents bestowed upon men, none is so precious as the gift of oratory. He who enjoys it wields a power more durable than that of a great king. He is an independent force in the world”

(Rubin, 2003, Chapter 7, p. 55).

Winston Churchill suffered greatly because of being rejected by his father, Lord Randolph Churchill. Lord Randolph was a drunkard and immoral man, who died at the early age of 42 because of his iniquities. His rejection of his son Winston was a cloud over Winston’s life to the end. When his father was still alive, he sought by many means to win his approval; and even after Lord Randolph’s death, Winston continued to strive for that which would have impressed and pleased his father. One author described the situation in this fashion:

“The cause of unhappiness he experienced, and it was considerable, could probably be laid at the doorstep of his cruel father. He called them his “black dogs,” the recurring bouts of serious depression he suffered all his life, and which he could only chase away with ceaseless activity...That many of his accomplishments would be the product of his lifelong effort to win a dead father’s approval made them all the more touching and remarkable” (McCain, 2005, pp. 65-66).

At the beginning of his career, Churchill was an officer in India; and he took part in the charge of Khartoum in Egypt. Because he was stationed in India and therefore limited in his ability to travel, he resigned his commission and became a journalist, using his writing talents to generate quite a good income for himself.

Churchill is well known in South Africa for the fact that after he was captured by the Boers, and a price had been placed upon his head because of his influence and courage in standing against them, he escaped. As a result, he became a hero in England; thus when he returned to England, he easily won a Liberal party seat to Parliament. He then embarked upon a political career. Because he stood for what he believed, he had to resign from his party at times, and at other times his party rejected him.

During World War I, he was blamed for the defeat of the British at Dardanelles in Turkey. Out of Parliament and out of power, he then was commissioned a Lieutenant Colonel, and became responsible for a regiment. The troops were not very keen on his being their commanding officer, but he

endeared himself to them by asking, “What is the number one problem here?” It was not the enemy; it was lice. So he went on a campaign to eradicate lice from his battalion, and showed himself very magnanimous in general towards his troops. News of this got back to England, and the reputation that followed him was that he was a man of compassion. That I believe is very true.

At an early age he was back into politics and into government. While I am skipping over many details, the fact is that he had powerful insight. He could see the rise of Adolph Hitler as a threat to Britain. His colleagues disagreed; and so there was a parting of the ways. But something held him during that “wilderness time” when he was no longer in government. He had a deep belief, as did his wife Clementine, that he was a man destined by God to play a very important and leading role in saving his country during a time of great need.

When World War II came, he was first Lord of the Admiralty. However in 1940, when Neville Chamberlain lost his post of Prime Minister, the country called for Winston Churchill. He took over the helm of government at a time when France was near collapse because the Nazis were overwhelming their defences and entering French territory in 1940. The British were being pushed back from France and Belgium to Dunkirk. From there, the British troops escaped across the channel to England.

In the British form of government, unlike the American, the Prime Minister must “carry” his cabinet. In other words, all the cabinet must be behind the Prime Minister when he makes decisions. Certainly the 25 members of the cabinet were very

much at odds with each other as to whether or not they should ask Germany for terms of surrender. Churchill had not come to power for that purpose. He had come to power for victory.

The first thing that he had to do was to get the members of cabinet behind him. He could not have a defeatist attitude, but rather had to look at a long, hard path to eventual victory. England stood alone, and Churchill, with the cabinet now behind him, represented England. In the newspapers, the caricature drawn of him was that of a bulldog; he was determined to fight the cause of England.

On the other side of the English Channel, Adolph Hitler was not totally keen on fighting England. He wanted to concentrate on other parts of Europe, principally in order to have the oil that Germany needed. Churchill realized almost immediately that England was standing alone. They needed help, particularly from America.

There entered a friendship between Franklin Roosevelt and Winston Churchill, which was one sided at times, the Americans demanding more than Britain could really give. For a year, England stood alone, overwhelmingly defeating the German Luftwaffe (air force) during the Battle of Britain in 1940. England was attacked repeated by air, day and night, but held firm, despite Greater London having the greatest fire since 1666. Friendship and help from America were essential. This was emphasized when His Majesty the King, George VI, came to the railway station to greet the newly appointed American ambassador, John Gilbert Winant. The British did everything they could to plead with America to come into the war to help.

Churchill's Positive Traits

The lessons from the life of Winston Churchill are voluminous. Courage and compassion are two of the qualities he possessed. I would add a third, which was “the common touch.” People could feel that although he was almost an aristocrat, nonetheless he could understand and speak to them as one man to another.

Then, too, there was his ability to write, for which he was awarded the Nobel Prize for Literature for his work on English history. His life was spent in government and in writing. I do feel that in the realm of leadership, one should be able to express one’s thoughts clearly. A church leader or senior pastor has to have the ability to write; and his books must be readable so that people will rally behind him and understand clearly his goal, vision, and purpose for the church.

Churchill had another important quality, and that was integrity. People knew that when he said something, he would always follow through.

Churchill exuded an important virtue that is indeed commended by King Solomon in his book of Proverbs, namely that of diligence. Churchill was one who was extremely active. When he wanted something done, it was not sufficient for someone to say, “Well, I will get to work on it, Mr. Churchill.” He wanted immediate answers.

One famous story about Churchill was that when he telephoned a certain naval captain from Downing Street, he asked the captain a question pertaining to his department.

The captain did not know the answer, and so he responded to Churchill, “Oh, Prime Minister, I will return your call as soon as possible with the answer you requested.” With a twinkle in his eyes, Churchill responded, “That is all right, Captain. I will wait.” You can imagine how the captain felt as he realized he had the Prime Minister on hold on the telephone while he sought the answer. That was what Churchill was like, often requiring answers that very day. The result was that things moved quickly.

King Solomon speaks highly of that virtue, too, when he speaks of the diligent: “*Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean [ordinary] men*” (Prov. 22:29). The soul of the diligent shall indeed be made fat (Prov. 13:4). In other words, a diligent person is going to be well rewarded and will receive the merits of a job well done. That was one of qualities of Winston Churchill.

Churchill was a man of action. When something had to be done, he acted immediately to see that the matter was addressed and completed to his satisfaction. He gave himself wholeheartedly to the cause that had come to him—basically the salvation of the British people during World War II. These qualities are essential in the life of a senior pastor.

**As leaders, we
cannot be passive
observers but we
must be people
of action.**

It was because he was a man of action that he had many problems with Franklin Roosevelt, who was at times not likeminded. Roosevelt was one who

liked to take things cautiously. When Winston Churchill would telephone or write to Roosevelt, asking for action on a certain situation, he ran into a roadblock with his good friend across the Atlantic, who had a more cautious nature.

Yes, he was a man of action; and as leaders, we must realize that we cannot be passive observers in this life. When there is a problem, we need to address it immediately and activate others to accomplish the task that has arisen before us. To leave things waiting is sometimes very dangerous, because one misses opportunities. The diligent and active person, however, gets things done; and when problems arise, they attend to them immediately.

Churchill's Greatest Flaw

In Churchill's life, there was a great stumbling block. Basically, he looked upon Christianity as just a "sop" for the multitudes. He did not realize the joy of being a Christian. Towards the end of his life when he was in the late 80s, he was asked, "Sir Winston, are you ready to meet your Maker?" He impiously replied, "I am ready to meet my Maker. Whether my Maker is prepared for the great ordeal of meeting me is another matter" (Perry, 2010, p. 148).

Someone can have many talents, but if those talents are not subjugated in the service of God, the final end of his life is most miserable, as was the case with Winston Churchill:

"Churchill hung on in Parliament until 1964, aged eighty-nine, but by then, he'd sunk into the melancholy of old age. "I've got to kill time till time kills me." He said to his daughter Diana,

“My life is over, but it is not yet ended.”...His last words were, “I’m so bored with it all” (Rubin, 2003, p. 247-248).

In fact, Harold Wilson, the Labour Prime Minister, who was a great admirer of Churchill, visited him during his last days. He entered the room where Churchill was on his deathbed and talked to him. When he came out of the room, he said, “O how dark it is.” We must remember the lessons that we learn from secular leaders, both the positive and negative, and in so doing, we will be wise people.





Part II

Three Significant Leaders of Israel



Chapter Four

Moses as a Leader

We now come to three key leaders in Israel's history:

- It was Moses, the founder, who *established* the vision for the nation.
- He was followed by Joshua, who *maintained* the vision.
- Then there was David, who saw the *consummation* of the original vision in bringing the nation to Mount Zion, their ultimate destination.

As we have said before, it is very clear that the nation of Israel was chosen by God, and is a pattern or type that can illustrate truths that God desired to be manifested for believing Christians in all nations of the world.

As we consider these three leaders—Moses, Joshua and David—their lives manifested specific facets of leadership, as they led Israel. However, the relevance of their lives goes beyond mere historical interest. We shall see that they present a model or pattern for the church today.

Next to the Lord Jesus Christ, Moses was obviously the greatest man who ever lived, and the one who stood with Elijah at the side of Christ on the Mount of Transfiguration. He is a man of gigantic dimensions from the point of view of his physical appearance, as I have seen him in vision. I would say that he stands about six feet four inches tall. He probably towered over his contemporaries in height.

However, he also towered over them in intellect, bearing, and in his intimacy with God.

Moses, the Lawgiver, is the one to whom God showed the pattern of the Tabernacle, and His plan for Israel, which Moses faithfully followed. Let us consider what he did. Firstly, he had that intimacy with God to which all Christian leaders must aspire. A leader is basically a conduit through whom God can accomplish His purposes for His people. Moses had an amazing intimacy with God (Ex. 33:11, Num. 12:6-8).

Secondly, we must realize that he had a remarkable understanding of the ways of God. The children of Israel knew the *acts* of God but Moses knew His *ways* (Ps.103:7). A leader must know the ways of God so that he can lead God's flock successfully. Moses was given God's pattern for the nation of Israel. Likewise, it is important for a pastor to receive God's plan for his church.

Eight Qualities of Moses as a Leader

There are eight key qualities of leadership that Moses exhibited:

1) He was appointed by God

Firstly, he was God-appointed. God called him "My servant Moses" (Num. 12:7). Remember that positions are God-appointed, from the smallest position to the highest. All positions are God-appointed; and for that reason, one must not touch the anointed of God (1 Sam. 24:6).

I would like to mention a few scriptures here that substantiate this. In Ephesians 4, we find that the Apostle Paul takes up this question of leadership: *“But unto every one of us is given grace according to the measure of the gift of Christ.... And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ”* (Eph. 4:7, 11-13).

In Romans 12, Paul speaks of the various giftings in the church; and again, it is clear that those giftings are God-given: *“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness”* (Rom. 12:6-8).

2) He was faithful

In Hebrews 5, much is spoken of a quality that Moses manifested, and that was faithfulness. In Hebrews 3:1-2, 5, the Apostle Paul said, *“...Consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house.... And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after.”*

In Revelation 17:14, we see that there are three categories or levels in the Christian walk. They are *called*, *chosen* and *faithful*. This is very important indeed. Faithfulness has to be proven.

First there is the call which has to be given. The Lord Jesus Christ spoke concerning this, saying that many are called but few are chosen (Mt. 22:14). Many receive the call of God and yet do not *qualify* to be chosen. The Apostle Paul was called on the Damascus road to be an apostle when he was in his early thirties. About 14 years later, he was *chosen* and placed into that call (Acts 13:2). Paul was a “hidden” man back home in Tarsus, and then was a teacher in Antioch. After years of study and going through the many necessary processes, Paul was chosen and set on his apostolic course. Often there are many years between being called, and then being chosen. During that time, many fail their tests and are never chosen to enter the reality of their call.

Then we move from being chosen to being found faithful. In 1 Timothy 1:12, the Apostle Paul says, “*And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.*” Here, the Apostle Paul gives us the reason why God selects some to move on and not others. It is because while He has given us the freedom of choice, He also knows the end from the beginning, and He knows who will be faithful and who will not.

On this question of faithfulness, the most important thing is to do the whole will of God (Acts 13:22). The Lord knew that David would do everything He asked him to do.

That is what God wants in a servant. In the Old Testament era, He found such men in Moses and David; and we see from 1 Timothy 1:12, that in the early Church, Paul qualified as a faithful man. By the grace of God, we want to be faithful.

This whole question of faithfulness is brought out in Hebrews 8:5 concerning the Tabernacle of Moses: “... *Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*” It was absolutely essential that the Tabernacle be constructed according to the pattern that Moses had received in the mountain. In like manner, while we are not charged with constructing a Tabernacle, we must seek God for a vision of what He wants us to do; and we are to fulfil that vision according to the plan that God shows us.

The pattern of the Tabernacle was very important indeed because it was the basis of the sacrificial worship of God under the Old Covenant. Also it contains eternal, spiritual truth, and it gives guidance in the spiritual life of the believer. For example, there are three parts of the Tabernacle—the Outer Court, Holy Place and Holy of Holies. (*To understand the Tabernacle more fully, please read *The Tabernacle of Moses*, also written by Brian Bailey)

The Outer Court refers to those whom the Apostle John terms in 1 John 2:12, “little children,” saying: “... *little children ... your sins are forgiven you for his name’s sake.*” Those in the Outer Court are immature children who know that their sins are forgiven.

The Holy Place is for the “overcomers,” those who have overcome the wicked one and who are strong because the Word of God dwells in them (1 Jn. 2:14).

The Holy of Holies is for those we term “fathers” in the church. They know the Righteous Father intimately, and they also know His ways, and understand how He works. There we have an illustration of some of the truths of the Tabernacle.

In the Holy of Holies, there is the Ark of the Covenant, containing two tables of stone upon which the Lord wrote the Ten Commandments with His own finger. Actually, the New Testament is different from the Old Testament in this respect—in the Old Testament, the Ten Commandments are written on tables of stone. In the New Testament, however, we are promised in Hebrews 10:16, *“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.”* This is the “new and living way” by which He has consecrated us. We will be able to pass through the veil that separates the Holy Place from the Holy of Holies by having the Ten Commandments written upon the fleshly tables of our hearts by the Spirit of God.

Because of the depth of truth revealed through the Tabernacle, Moses had to possess great faithfulness, so that he would faithfully display those truths in the construction of the Tabernacle.

**We must only preach the things
that are upright and true.**

Faithfulness extends, too, to our preaching. We must preach only those things that are upright and true. I would like to refer to a scripture in Matthew 5 which I consider to be very important indeed. Here, the Lord is on the mount, giving the Beatitudes, and He makes this statement: *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven”* (Mt. 5:17-20).

Therefore, our duty as ministers and teachers of righteousness is to preach and teach the whole counsel of God, including the Ten Commandments, and the New Testament commandment to love one another as He has loved us (which Jesus added in John 13:34). If we are to teach, then these commandments must first be worked out in our lives; and then we will be able to enter into the Holy of Holies with God.

A founder not only lays a pattern for an organization, he is also to be a role model himself. Thus it is not only the question of being faithful in doing what God tells us to do, but we must be seen as a role model of faithfulness to those around us. We must conduct ourselves in such a manner that one of the qualities for which we will be known and spoken of for years to come is that of faithfulness. We want

others to say, “Our founder was a faithful man; and if he was faithful, we ought to be faithful, too.” This is because faithfulness is a virtue we want to impart to the lives of those who follow us. We must also remember that we reproduce like kind.

3) He had a heavenly vision

The third quality of leadership we see from the life of Moses is that he received a heavenly vision. In Exodus 15:17, Moses alludes to the holy mountain of God, Mount Zion—the ultimate destination of the children of Israel. Although he could not bring them to Zion, he recognized the goal of the journey. The angel of the Lord was sent to the nation of Israel specifically to bring them through the wilderness and to Mount Zion. That is where God wants to bring His Church—to Mount Zion. By the grace of God, that is the vision we must always have.

We can see this aspect of vision in other saints of God. Let us consider Abraham, for example: Abraham “...looked for a city which hath foundations, whose builder and maker is God” (Heb. 11:10). He had it in his heart that one day he would dwell in the holy city of God, meaning the heavenly Mount Zion. Christ, Paul, Moses, Joshua, and David had that same vision—to bring God’s people to Mount Zion, the holy city of God.

As we consider these qualities of leadership, we understand that a leader *must* receive a vision. That vision must also include wisdom concerning *how* to bring the people to their appointed goal. After all when one is in a car, and is told to go to a certain city, there is something else needed, and that is directions on how to get to that city.

Although the vision that Moses received is not obvious to the casual reader of the Scriptures, it is there, nonetheless. In Exodus 15:16, we have the promise to the nation of Israel that the Lord would cause fear and dread to fall upon their enemies, and by the greatness of God's arm these enemies would be still as a stone until God's people passed over. Then Exodus 15:17 continues: *"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established."*

Here, Moses is clearly speaking of the journey of the people of God from Egypt to their ultimate destination, Mount Zion. In a very real sense, he was seeing natural Mount Zion in Jerusalem as well as the spiritual Mount Zion. Because Moses had a vision, the Israelites were not just wandering aimlessly. They were moving and travelling with purpose, and it was to come to Mount Zion. However, they had to wait about 400 years to see the ultimate fulfilment of God's vision. They came out of Egypt about 1400 B.C.; and they had to wait until about 1000 B.C. before David conquered Zion and brought them into Mount Zion. Yet the vision was there. Likewise in the Church Age, we have had to wait for God to fulfil His ultimate purpose for the Church, that the Church might be filled with His glory.

Moses gave that vision to the nation of Israel. In a very real sense, every founder of a work has to impart his vision to his congregation, that they might understand their ultimate destination and the purpose for which God raised them up. Vision is essential.

4) He was anointed

Another important aspect of Moses' leadership is that he was anointed. We find this in Numbers 11:17, where the Lord says to Moses, *"And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."*

One of the prerequisites of the ministry is not only to have the message and vision, but also to have the anointing of God upon our lives. The Lord said in Zechariah 4:6 that it is *"... not by might, nor by power, but by My spirit."* Nothing in the kingdom of God is done through our power or strength; it is only through the anointing that we accomplish anything. Without the anointing, nothing is going to be accomplished, because everything is accomplished through the Holy Spirit.

The leader must therefore be a conduit for the anointing at all times, no matter what task he is called to do. He must be a role model of an "anointed one" to those around him and to succeeding generations. Then the anointing of God will accomplish God's purposes in the church or fellowship that he has raised up.

That was very true with Moses. The anointing was almost visible on him; the glory of God covered him. The children of Israel could not look upon his face because of the glory of God that was manifested there. Lest we may think this was an isolated case, and something purely historical, let us realize what the Apostle Paul said to the Corinthian Church: *"But*

if the ministration of death, written and engraven in stones, was glorious, [referring to what Moses gave to the children of Israel] so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory” (2 Cor. 3:7-9).

Here the Apostle Paul points to the glory that was upon Moses, and shows it to be in God’s plan for that same glory, in greater measure, to rest upon the Church in the last days. We have absolute confirmation in the writings of Paul that in the last days, the Church will experience what Moses experienced. We must therefore look at Moses as a role model for us. What God did for Moses, He wants to do for us.

5) He had wisdom

Another aspect of leadership is wisdom. Moses was renowned for his wisdom. In fact, when Moses laid hands on Joshua, wisdom flowed through Moses to Joshua so that “. . . *Joshua the son of Nun was full of the spirit of wisdom . . .*” (Deut. 34:9).

Wisdom is one of the key functions of life in general. In Proverbs 4, David exhorts Solomon to, “*Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding” (Prov. 4:5-7).*

Various other verses in Proverbs, say that all that we can get cannot compare with wisdom. For example, Proverbs 8:11 says, “. . .*all the things that may be desired are not to be compared to it.*”) We know from Ecclesiastes 2:26 that “. . .*God giveth to a man that is good in his sight wisdom, and knowledge, and joy.*...” God reserves the best gifts that He can give—wisdom, knowledge and joy—for those who please Him.

I want to emphasize that we must seek God for wisdom. In leadership, we have to make decisions day after day; and those decisions influence many lives. When we are anointed by the Spirit of wisdom, which is one of the seven spirits of the Lord referred to in Isaiah 11:2, we will make the right decisions.

The fear of the Lord is the beginning of wisdom (Prov. 9:10); and certainly Moses had the fear of the Lord worked out in his life. Job 28:28 says, “*And unto man he said, Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.*”

We find that the fear of the Lord was perfected in Moses, as we read in a psalm that was written by him: “*For we are consumed by thine anger, and by thy wrath are we troubled [“terrified,” NKJV]. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told... Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom*” (Ps. 90:7-9, 11-12).

This is something that has to be worked out in the life of the leader and imparted to the lives of those he is raising up. The fear of the Lord should be passed on to all generations.

6) He was the Lawgiver

Now we come to a very important facet of the foundation that Moses laid for the nation of Israel. Moses is called “the Lawgiver.” It was through him that God gave the Ten Commandments, which have been the basis of all godly society since that time. We must remember that it was only through Moses and the nation of Israel that we have those Ten Commandments. The Law of Moses was not just for Israel, but it overflowed the boundaries of that nation, and for generations, it has been a guideline and a plumb line for nations everywhere.

I do believe that leaders of churches have far greater influence than we realize. They impact not only their congregations, but many other people. It is estimated that the average preacher influences about 10,000 people in his life. Moses influenced many millions.

Moses gave the Ten Commandments as a foundation for the justice and judgment that was to be meted out in the nation of Israel. However, the Law of God has eternal application and consequences for all men. It is the keeping of those Ten Commandments that is our wisdom. Actually, in Israel’s history, the prophets were always seeking to bring the people back to obeying those commandments that God had given through Moses.

Founders of organizations and churches should lay a very good foundation with respect to the law—the keeping of the Ten Commandments as well as all the teachings of Jesus. We must never forget that they who teach and obey God’s Word shall be called great in the kingdom; and those who do not obey, and who teach others to ignore God’s Word will be called the least (Mt. 5:19). We want to raise up generations of teachers of righteousness who will impact many people worldwide. They can only do so by bringing people back to the elemental teachings of Moses, which are summed up by the Ten Commandments. We shall see later on that the Ten Commandments are not only for Israel, but are indeed the goal for the Church.

In the construction of the Tabernacle of Moses, there were seven pieces of furniture, each representing a specific experience in our Christian walk:

In the Outer Court:

1. The *Altar of Burnt Offering* (our salvation experience through the Lamb of God and the baptism of the Holy Spirit, represented by the horns of the altar, which speak of power (Acts 1:8))
2. The *Laver of water* (water baptism)

In the Holy Place:

3. The *Candlestick* (representing the seven spirits of the Lord, and the fullness of the Feast of Pentecost) (See the Appendix for further information.)

4. The *Table of Shewbread* (being made broken bread to feed others)
5. The *Altar of Incense* (intercessory prayer)

In the Holy of Holies:

6. The *Ark of the Covenant* (containing two tablets of stone upon which God had written the Ten Commandments)
7. The *Mercy Seat* (the golden cover of the Ark of the Covenant)

The purpose of the Tabernacle was to illustrate what God was seeking. The Ark of the Covenant was made of wood overlaid with gold, speaking of man covered with the nature of God. Above that was the Mercy Seat. I want to emphasize that in order to receive mercy, a person has to acknowledge that he has broken one or many of the Ten Commandments. The Lord has said through His prophet Jeremiah, “*Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD*” (Jer. 3:13).

Then in Leviticus, He says, “*If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked*

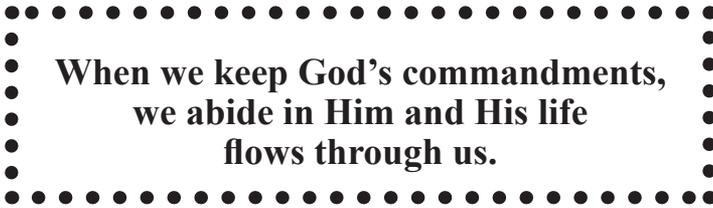
contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land” (Lev. 26:40-42). God’s intention was to restore mankind, but there are conditions.

As we look into the New Testament, we find that in Hebrews 10, the Apostle Paul is quoting directly from Jeremiah 31:33-34 about the New Covenant, saying: “... *this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*”

It is very clear that when Jesus came, far from doing away with the Ten Commandments, it was quite the opposite. In Matthew 5:17-18, He made this very clear, saying, “*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*” Clearly, Jesus upheld the law on every occasion; moreover, He magnified it by fulfilling it in His lifetime. He wants us to fulfil the law through having the law written on the fleshly tables of our hearts and in our minds.

We are looking at God's ultimate purpose concerning His laws. Moses laid the foundation in the Tabernacle of Moses. God's purpose was to place the laws of God on the two tablets of stone in the Ark of the testimony, which in actuality represented a person—the Lord Jesus Christ, who fulfilled all those laws. The Ark of the covenant is a type or pattern of what we want to fulfil, too, by His grace.

That is the purpose of the Old Testament. It is to reveal in a clear cut way that God wants us to fulfil His law. We can only do that by walking in those commandments.



When we keep God's commandments,

we abide in Him and His life

flows through us.

In John 15:4, the Lord gives the commandment, *“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.”* In John 15:10, we see that God wants us to be fruitful; and the key for being fruitful is keeping the law: *“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.”* Therefore, the keeping of the commandments is the key for the branch to remain in the Vine, the Lord Jesus Christ.

Also, the Lord said in John 15:7, *“If ye abide in me, and my words abide in you, ye shall ask what ye will, and*

it shall be done unto you.” In other words, we must hear clearly what God wants us to do. I would like to refer to Matthew 4, where Jesus made an interesting statement when He was encountering Satan. When Satan said in Matthew 4:3, “...*If thou be the Son of God, command that these stones be made bread,*” Jesus responds in verse 4 by saying, “...*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*”

There we have the connection between Matthew 4 and John 15. When we keep His commandments, we abide in the Vine; and in the same way that the sap flows from the main trunk to the branches, His words flow through us, bringing life. Therefore, we must be listening to God day by day to hear what He would say to us and what He would have us to do.

Coming back now to the thought of Moses as the Lawgiver, we see how important the Law is, because our very fruitfulness and purpose on earth are governed by our keeping of those Ten Commandments.

7) He was a shepherd

Another aspect of Moses (an aspect that one would expect to find in each founder of a work) is that he was called a shepherd. Jesus is rightfully called “the Good Shepherd” (Jn. 10:11, 14) because there is none like Him. He makes the point that He is very good at being a shepherd and caring for His sheep.

The same is said (to a lesser degree) concerning Moses in Isaiah 63:11, in reference to the journey of the

children of Israel: *“Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd [referring to Moses] of his flock? where is he that put his holy Spirit within him?”*

Having already dealt with the subject of shepherds earlier in the book, I will simply make the point that the qualities we see in Moses must be replicated in our own lives. Moses was the shepherd who faithfully led his people out of Egypt and onwards, until he was replaced by Joshua. As founders, we have to lead our people to that destination that God permits us to attain to, until someone else takes over. It is important indeed that we fulfil our part of the task of the Church, and that we fulfil (as many of the Presidents of the United States used to say) our “watch.”

That quality of a shepherd must also be evident in the lives of all those gathered around the founder. These are what we might call “under shepherds.” Under shepherds must be faithful to the task that God has ordained for them, looking after the sheep that God has put in their care.

8) *He was a counsellor*

Another facet of Moses’ ministry was that he was a counsellor. When people would come to him with their problems, he would make it clear what the law said, and what they should do. In the same way, King David cried out, *“Let my sentence come forth from thy presence; let thine eyes behold the things that are equal”* (Ps. 17:2). We need to receive our counsel from the Lord.

A leader must be appointed and equipped by God to be a counsellor. There is amongst the seven spirits of the Lord, the spirit of counsel (Isa. 11:2); and that anointing must be upon the leader or the founder of the work, so that he can lead and guide the people correctly. We must cry out to God for that anointing.

However, a counsellor cannot do everything. In Exodus 18, we have what we call “Jethrogation.” Jethro, the father-in-law of Moses, watched him day after day sitting there listening to and giving counsel to the people; and he said,

“ ...The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace” (Ex. 18:17-23).

A pastor must be not only a leader who is faithful in his work, but he must also be able to delegate portions of that leadership and responsibility to others. We cannot do everything by ourselves, or we could be overtaken with exhaustion.

Preaching on Hell

There are a few other things that I would like to mention in the life of a founder. We find that when the prophet Isaiah speaks of the glorious Millennial reign of Christ, he includes the horrors of hell:

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Isa. 66:23-24).

It is clear that during the Millennial reign of Christ, the Lord will keep the reality of hell very much in the minds of the people, because they will go from Jerusalem to the opening of the pit, where they will actually be able to look down into hell and see the souls of those who have failed of the grace of God and have forfeited His great salvation.

Likewise, I feel very strongly that the pastor, in his preaching and teaching, should dwell much upon the subject of hell. The Lord Jesus Christ certainly did; and we need to do the same, so that the people understand the horrors of hell. As a result, they will turn from their wicked ways and pursue those things that are pleasing to God.

Placement

There is something else that a founder has to do. He has to place everyone in his God-given position and inheritance. This is brought out clearly in the life of Joshua. The leader has to seek God to find out who each person is, so that he can be placed in the position that God has for him. I think it very important for each person to know his position, ministry, and responsibilities. Ministry teams of various sizes will need to be raised up by God to fulfil the calling of each organization, according to its inheritance.

The president of a missionary organization is responsible for allocating missionaries to their appointed areas. He has to do it very carefully, because it is a very solemn thing. Psalm 47:4 says, "*He [the Lord] shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.*" The choice is therefore not the leader's. God must speak through the leader to give the people certain areas of responsibility and inheritance, according to the plan and purpose He has for each individual and the country or place of ministry He has determined.

By way of example, one cannot send someone to Timbuktu when he should be in Buenos Aires. Deuteronomy 12:13 says, "*Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest.*" In other words, God can only receive our sacrifice and service if we are in the place that He has chosen. People have to be in the place that God has ordained for them. That is achieved by having the person pray; and if after prayer he feels, "Yes, God wants me to go to a certain place," then that person will approach the

leader and share his heart. The leader then waits upon God, obtains the confirmation, and that will be sealed on earth and in heaven above.

Overcoming Loneliness

There are many things that a leader has to do. He has to establish the pattern and vision for his church or fellowship of churches. Obviously, the Lord has to equip him for this task. As a result, he has to pass through many types of difficulty, sorrow, and trials, in order to know what it is like to be placed in one's inheritance.

Moses had been through many lonely places. He had spent 40 years in the desert, watching his father-in-law's sheep. One reason a leader experiences loneliness is that so few are on the same level of experience and authority as he, so that he is not able to share his concerns and problems with others who would not understand. I have found in life that our understanding of others' problems only results from going through those problems ourselves.

We have to overcome loneliness as a leader; yet we must have a friend – and that friend is, of course, the Lord Jesus Christ. He has been through the same difficulties, battles, and valleys that we are passing through. He is well equipped to give us a pat on the back and a word of encouragement, because He alone knows fully what it is like to be in our position.

This concludes our comments on the ministry of Moses, a great man of God, who was filled with wisdom and who

shouldered the burden of leading the children of Israel out of Egypt. We see that even he felt that the burden was too much; and he asked God to raise up those who would share it with him. We too may well need others who can receive from God portions of our burden and understand what we are going through.

Chapter Five

The Life of Joshua

We come now to Joshua, the leader who succeeded Moses. He is different from those who will later succeed him (during the time of the judges), because he has walked with Moses and has been trained under him for many years.

Intimacy with the Founder

This man Joshua, in some respects, represents the one who takes over after the founding father passes on. He is obviously younger, but nonetheless he has gone through many of the trials that the founder experienced.

This was true of Joshua, who had been very close to Moses for 40 years. When Joshua took over for Moses, he carried on the vision God had given to Moses, including the worship in the Tabernacle, the keeping of the law, and the maintenance of the social structure that had already been established—because the pattern had already been provided and everything was in place.

Joshua, as well as being Moses' servant (or assistant), was the captain of Israel's military forces and had his own clearly defined ministry. That preparation through his military command was of vital importance, because later in life when he assumed the role of leader, he was ordained by God to fight battles.

What then was special about Joshua? He was called upon to fight the battles of the nation even when they were in the

wilderness. He led the battle against the Amalekites, while Moses prayed for Israel with uplifted hands. When Moses lifted his hands, Joshua prevailed; and when his hands, were lowered (because he became weary), the Amalekites prevailed (Ex. 17:9-11). Thus Moses (aided by Aaron and Hur, who supported his hands when he became tired) enabled Joshua to develop his God-given ministry as a warrior.

The Amalekites were descendants of Esau (Ex. 17:8-16). Exodus 17:13 says that, “...*Joshua discomfited Amalek and his people with the edge of the sword.*” Spiritually, the Amalekites represent the works of the flesh (Gal. 5:19-21).

A leader must deal with the works of the flesh in his own life, and then protect his congregation from the enemy.

The duty of a minister is to deal first with the works of the flesh in his own life, and then to protect his congregation from the attacks of these pernicious foes. Again we must note that Joshua’s battle was fought and won under the direction of the senior leader, Moses.

Just as Elisha served the prophet Elijah, Joshua served (or ministered to) Moses as we see from Exodus 24:13: “*And Moses rose up, and his minister Joshua: and Moses went up unto the mount of God.*” One of the benefits of this relationship was that Joshua accompanied Moses when he went into the Tabernacle to seek the Lord. Exodus 33:11

says, “*And the Lord spoke unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Num, a young man, departed not out of the tabernacle.*”

Joshua lingered in God’s presence, seeking to cultivate an intimate relationship with Him, as he observed that Moses had done. As he waited before the Lord, God put “another spirit” in Joshua—the spirit of faith (Num. 14:6-9, 23-30). He also went part way up the mountain of God when Moses received the Ten Commandments.

When the Lord spoke to Moses in Numbers 13:1-3 to send twelve men to search out the land of Canaan, a ruler from every tribe, Moses sent Joshua (Oshea) the son of Nun to represent the tribe of Ephraim. Thus Joshua, who brought back a good report, was given a foretaste of what God had for him and for those whom he would later lead across the Jordan, 38 years later, after the unbelieving generation had died in the wilderness.

The intimacy developed between the founder and his successor is very important during the lifetime of the founder, as it will enable the successor to become strong when he becomes the sole leader. Sharing problems, visions, and matters concerning the day-to-day running of the church produces a steadfast successor.

Be Strong and of Good Courage

Another point I would like to stress at this time is that one of the admonitions (in fact the prevailing one) to Joshua when

he had been selected by God to take over from Moses was: “Be strong and of good courage.” You might say that this was a normal admonition, since he was the warrior leader; but I would like to show you a very important truth.

In Joshua chapter 1, we have God’s encouragement to Joshua: *“Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.... There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them”* (Josh. 1:2, 5-6).

However, let us examine the word “courage.” Rather than an exhortation to be courageous in fighting the battles of the Lord, we see here an admonition to a leader to be courageous in obeying all of God’s laws. If we look carefully at Joshua 1:7, we see that the Lord said to Joshua, *“Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.”*

Those of us in leadership can understand what is happening. Joshua’s main problem is going to be with the people of God, ensuring that they stay within the boundaries of the law of God. This is what leaders contend with continually. For example, when Moses was on Mount Sinai receiving the Law, Aaron (who had been left in charge) gave in to the

afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest” (Josh. 1:8-9).

As leaders, we must make certain that we are not overrun by members of the congregation who are not wholehearted. Many people will want to change the rules, and undermine the original vision and foundation that the founder has laid. I have seen it happen in many places—people rising up and saying, “You are too narrow.” Can we be too narrow? Jesus said, “*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it*” (Mt. 7:13-14). This is one of the problems that the new leader will be facing.

As we look into other parts of God’s Word, we find examples of this. Joash was the young king of Judah who was preserved when all his other brothers were slain. He then came under the tutelage of Jehoiada the high priest. We read in 2 Chronicles 24:2, “*And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.*” When Jehoiada died and his influence was gone, the princes of Judah came and surrounded Joash, and persuaded him to walk in a different way, a way contrary to God’s law: “*Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass*” (2 Chr. 24:17-18).

We have the example of Rehoboam, another king of Judah. Although he had the counsel of the elderly to help him govern according to the Word of God, the young men of his generation persuaded him to do otherwise; and he lost the ten tribes of Israel because of it (1 Ki. 12:6-16). You see, the influence of those in the camp are of vital importance. A leader will have to stand against this ungodly influence when he is challenged.

Piety

Joshua was a man of piety. The root meaning of piety is “a consistent life devoted to religious observances.” This was the way of life for Joshua, as it should be for any Christian minister. In Exodus 33:11, we have seen that Moses and Joshua went into the Tabernacle, but when Moses came out to resume his duties, having met with the Lord and received His instructions, Joshua lingered in the presence of God. Joshua was also on the mount with Moses (Ex. 24:13) when the children of Israel were building their idolatrous calf (Ex. 32:15-18). He was consistently with Moses.

Joshua Succeeds Moses

In Joshua chapter 1, we have the “number two man” stepping into the shoes of the “number one.” That number two man has been thoroughly trained by God. He has the vision written in his own heart; and he is going to hold to it steadfastly. This is what I want to emphasize—the three leader model.

The first one is the founder who has the vision. The second one has walked with the founder and will faithfully implement

the vision, plan, and pattern that the founder has laid down by the grace of God and revelation of the Holy Spirit. Prior to the coming of the third key leader, other leaders may come along who are different in the sense that they have not had the advantage of being with the founding leader; and they often compromise the standards and original vision, to the sorrow of the godly in the congregation, as we will see in the book of Judges.

We have already established that Joshua was a warrior and the captain of the host of Israel. Thus the Lord had prepared him for the battles that lay ahead in the Promised Land. We have also looked at Joshua's piety, and the fact that he was with Moses consistently. There was obviously a deep bond between them (Num. 11:24-29).

Now we will look at the prayer that Moses made to the Lord in asking for a successor: *"Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd"* (Num. 27:16-17).

"Which may go out before them": Here we have the picture of a shepherd who must be leading his flock onwards and ever to fresh pastures, because he cannot over-graze one particular patch of ground. Otherwise there would be nothing to sustain the sheep. He has to go out and search for suitable ground.

"Which may go in before them": Here he is leading the sheep back to the sheepfold. Thus we have looked at the

duties of a shepherd—to care for the sheep, to protect them from predators, and to bring them into safe “green pastures” where they can have rest and peace.

Then we have the response of the Lord to the prayer of Moses. That response was very clear indeed: *“And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient”* (Num. 27:18-20). Moses obeyed the Lord, laying his hands upon Joshua.

This was followed by an admonition to Joshua that he was to stand before the high priest Eleazar: *“And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation”* (Num. 27:21).

Selecting the Successor

We have seen that Moses sought the Lord in prayer before appointing Joshua to succeed him. Often in a church, the founder or senior pastor may feel the need to raise up a successor; but *how* he does it is so important.

Abraham, for example, had been given promises concerning an inheritance, that his seed would inherit all nations. But the key question is: “Through whom is this promise

going to be fulfilled?” Those who are founders must learn from Abraham. He was very conscious of the fact that he absolutely had to have an heir. Otherwise all the promises that God had made to him would not be fulfilled. Sarah suggested to him that they should produce an heir through Hagar; and as a result, Ishmael was born. This was a terrible mistake, because the promises were to be fulfilled through Isaac, not Ishmael.

One thing that has so gripped me when the Lord was speaking to me about this was that leaders must wait until God reveals who their Isaac is. Isaac was a miracle boy. He was produced by God; and it was God who said that the heir was Isaac, and not Ishmael.

A founder or senior pastor may be tempted to rush things and say, “I will raise up ‘so and so’ as my successor.” But if one moves too quickly, there will be an Ishmael. An Ishmael is there forever; he does not disappear. Likewise, while we can ordain someone, it is virtually impossible to reverse the ordination if we find out that we have ordained the wrong person. Raising up an Ishmael has far-reaching consequences.

It is God who raises up the Isaac of His choice; and as founders, we have to wait until God raises him up. The very interesting thing is this—Isaac did not appear until very late in the life of Abraham. Therefore, we often have to wait patiently for a very long time before God brings forth His appointed Isaac, our “miracle successor” who will carry on the vision that He has given to us.

**In appointing a successor, we
have to patiently wait for
God's Isaac.**

We have to be very careful, because God has birthed within us an eternal promise and vision. It is God who has supernaturally *given* us that vision; therefore, only God can *transfer* that vision to our Isaac; and only He can bring forth that Isaac. This is one of the things that we have to learn.

Moses' Last Sermon

Then we come to the last sermon of Moses, which is found in Deuteronomy chapters 29 to 33. Moses is again making sure that the vision and foundation are clearly established in the hearts of the new generation. At the end of his ministry, he gives particular prophecies to the various tribes. Then Deuteronomy 34:9, says: *“And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.”*

Then we read of a little epilogue about Moses in Deuteronomy 34:10-12, *“And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.”*

It is awesome that Moses knew the Lord face to face, as a friend speaks with his friend. We speak to our close friends in quite a different way from the way we speak to others. We pour out our hearts to them; thus there develops a beautiful friendship between us. That intimacy between Moses and God has continued into his position in heaven. On the Mount of Transfiguration, Moses (along with Elijah) was present with his Friend, the Lord Jesus, talking with Him about His death that He would accomplish at Jerusalem (Lk. 9:28-31).

In a certain sense, I have seen that really no one can replace the founder. They can seek, however, to emulate him. Moses was unique; and often, that is the case with founders of organizations and fellowships—they are unique.

Crossing the Red Sea Compared with Crossing the Jordan

In the following pages, I have pulled small sections from previous books I have written, such as *The Journey of Israel* and *Know Your Bible*. For a more comprehensive understanding of these subjects, the reader is advised to consult these books.

In Joshua chapter 1, Joshua has been established as the new leader in the sight of all Israel. Moses had laid his hands upon him and had given him a charge; and the Lord has filled Joshua with wisdom. Moses is now dead, and God is speaking to Joshua.

The first thing Joshua has to do is to take the children of Israel across the Jordan (Josh. 1:2). In a certain sense, he has

to replicate the crossing of the Red Sea. In both miracles the Lord opened up a body of water so that His people could cross over on dry land. The new generation under Joshua had to cross the Jordan, just as the previous generation under Moses had to cross the Red Sea. Let us therefore look at these two experiences and the spiritual meaning of each.

Both of these experiences speak spiritually of dying to self. Crossing the Red Sea (symbolic of water baptism) represents being buried with Christ, and rising in newness of life. It identifies us with Christ's death, burial, and resurrection. Paul develops this theme in Romans 6:3-5, "*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*"

Colossians 2:12 reaffirms that water baptism represents resurrection life: "*Buried with him in baptism, wherein also ye are risen with him through the faith of the operation on God, who hath raised him from the dead.*" When we are baptized in water, we should begin to walk in newness of life.

After being saved by the blood of the Lamb and beginning to partake of the Word of God (the unleavened bread), the next major step in the Christian life is to be water baptized. Water baptism is an act of righteousness (Mt. 3:15). Paul continues to develop this in 1 Corinthians 10:1-2: "*Moreover, brethren, I would not that ye should be ignorant, how*

that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea.”

Egypt represents bondage, as Moses said in Exodus 13:3, “*Remember this day, in which ye came out from Egypt out of the house of bondage.*” Water baptism can deliver us from many bondages of our old life. It does not break them all, but it does break some.

Another important aspect of the crossing of the Red Sea was that the Israelites began to believe in the Lord and in their leader, Moses. It caused faith to arise. We read in Exodus 14:31, “*And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and His servant Moses.*” Thus, it was important for the new generation of Israelites to see the parting of the waters, to increase their confidence in the Lord and in their new leader Joshua.

The crossing of the Red Sea accomplished many things in the lives of the Israelites, but it did not remove the love for Egypt from their hearts. Throughout the wilderness journey, they wanted to return to Egypt whenever something went wrong (Ex. 14:11-12; 16:3; 17:3, Num. 11:5,10; 14:4). **They were out of Egypt, but Egypt was not out of them.** Even so, water baptism separates us from the world, but it does not completely purify our hearts from the love of this world.

So what did crossing the Red Sea accomplish for the children of Israel?

1. The Red Sea separated God's people from Egypt, known as the house of bondage.
2. It broke many ties of the past. Pharaoh's power over them was broken.
3. It destroyed the enemies who tried to pull them back into Egypt.
4. It promoted faith in the Lord and in the leadership.
5. It brought death to the old life, and enabled them to live a new life for God.

(Taken from *Journey of Israel* by Dr Brian J. Bailey, Chapter 5).

The Spiritual Meaning of Crossing the Jordan

Having looked into the significance of crossing the Red Sea (water baptism), let us now look at what it meant to Israel (and what it means to the Church) to cross the Jordan. Joshua took the children of Israel across the Jordan River near a town by the name of Adam (Josh. 3:16-17). "Adam" speaks of the old nature; and the old nature is now going to be dealt with. The crossing of the Jordan is analogous to being crucified with Christ.

In Galatians 2:20, Paul spoke of this experience: "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*" When we have been crucified with Christ, we no longer serve sin, because we are dead to sin.

Testifying personally on this matter, many years ago, God was putting His finger on a number of issues in my life. He was asking me if I were willing to give up certain things to Him. Some of those things were easy to release to Him, but others were very difficult. The Spirit of God kept sweeping over me for several days on the question of being dead to sin.

Then one morning while I was in my office, I had a vision of Christ upon the cross with His back toward me. The Spirit of God lifted me up to hang on the cross with Christ. In the vision, I was literally *in Christ* on that cross. I looked down and saw all the people railing at Jesus, but He did not respond because He was on the cross. I also saw the veil that was rent in the temple when Jesus died. When Jesus died nearly 2,000 years ago, He not only bore my sins, but He also dealt with my old nature. Oh, what strength and victory filled my soul! There was a peace that was indescribable.

By no means am I implying that you must have a vision or experience like mine. God could give you different scriptures and different circumstances. The important matter is that you experience the reality of Romans 6:6, and have a revelation that your sinful nature has been crucified.

Thus, the crossing of the Jordan represents being “dead to sin,” as described in Romans 6:6 – *“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”* On the cross, Christ not only purchased our redemption, He also made provision to deal with our sin nature so that it would not continue to have dominion over us. Our nature of sin can be rendered inoperative.

This is a very important spiritual experience, because salvation, water baptism, and even the baptism of the Holy Spirit, do not deal with all of the sins and bondages in our lives. The “knowing” of Romans 6:6 is the first step to putting our *old man* on the cross. This “knowing” is an experience that God leads us into as we walk faithfully with God.

The second step in the walk of holiness is “reckoning” that we are dead to sin. Paul said in Romans 6:11, “*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*” The Greek word translated “reckon” is *logizomai*, which essentially means “to count something done.”

When we have had the experience of “knowing,” then we must count it done. We have to remind ourselves that we have been freed from sin, and that we do not have to give in to the desires of our carnal nature. The question has been asked, “After you have had your Jordan experience, can you lose it?” The answer is, “Yes.”

When the children of Israel crossed the Jordan River, they took twelve stones out of the river and set them up on the west bank of the river as a memorial. When another generation would see these stones in the future, and ask, “What do these mean?” then the Israelites could explain: “. . . *That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever*” (Joshua 4:7).

In much the same way, after we have a revelation that we are dead to sin, we have to daily remind ourselves that we are dead to sin. The experience of Romans 6:6 of knowing that we are dead to sin puts our old nature on the cross. But “reckoning” that we are dead to sin keeps it there (Rom. 6:11). Also, if we feed and exercise our new nature in Christ (“Christ in me, the hope of glory”) then it will develop and grow stronger, making us “strong in the Lord, and in the power of His might.” However, if we nourish and exercise the old nature (instead of keeping the *old man* on the cross), then it will grow strong. Which nature will we nourish?

The crossing of Jordan was a major turning point in Israel’s journey. It was a new day for them in almost every respect. The old generation and leader had died, and a new generation and leader had arisen. The wilderness tests were over, and the Promised Land awaited them. They were about to take a major leap forward into the promises of God as their feet crossed over Jordan.

After they crossed Jordan, their attitude was completely changed. They no longer wanted to return to Egypt. Something had happened in their heart and in their nature. Even their diet changed after crossing Jordan. The manna ceased and they began to partake of the fruit of the land (Josh. 5:12). There was new excitement and expectation. New strength and courage invigorated them to defeat their enemies. In addition to all this, crossing Jordan was a major step toward their ultimate destination, Mount Zion. (Taken from *Journey of Israel*, Chapter 11).

Circumcision at Gilgal

From Jordan, Israel went to Gilgal; and at Gilgal there was the act of circumcision, as all the generation that had been born in the wilderness and had just crossed the Jordan with Joshua had not been circumcised (Josh. 5:2-7).

Circumcision, in the natural, is the cutting away of flesh that we were born with, and for which we are not responsible. Spiritual circumcision is the process by which God cuts away and deals with our old Adamic nature (our “flesh”). As leaders, we must lead our people into spiritual circumcision, because it is an essentiality for entering into one’s inheritance.

There are basically three areas of spiritual circumcision:

1. The **heart**, whereby we no longer desire the things of this world; and because He cuts away the hardness of our heart, we can love the Lord with all our heart. *“And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live”* (Deut. 30:6). *“He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God”* (Rom. 2:29).
2. The **ears**, whereby we hear from God, delight in His word, and do not delight in hearing evil: *“To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot*

hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it” (Jer. 6:10).

3. The **lips**, whereby we speak as the oracles of God: *“And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?” (Ex. 6:12, 1 Pet. 4:11).*

(Taken from *Know Your Bible*, from the chapter on the Book of Joshua)

We must experience these three circumcisions *ourselves* in order to lead others into that same truth and experience. That was one of the problems in Moses’ life. When God gave him the order to go to Egypt, he went down to Egypt with the power, the authority, and the message. Yet though he was the minister of circumcision, he had neglected to circumcise his own son (Ex. 4:24-26).

We could say that crossing over Jordan ends our wilderness, and it is a release from our old nature. It is the experience of Romans 6:6. Then we come to Gilgal, the place of circumcision. At Jordan there is an instantaneous change and release from our old nature. Gilgal continues that work and is an act of circumcision of our heart, but it is also an ongoing process. The sharp cutting edge of the Word of God is ever penetrating our inner life and dissecting us, area after area. The driving out of 31 kings from the land of Promise represents the subduing of other ruling lords in our hearts that need to be put to death. Before we can ever reach Zion, the ultimate destination of our journey and our inheritance,

there is much land that yet needs to be possessed, as Joshua said (Josh.13:1, 18:3). We will see that later in David's time, Zion was the final stronghold to be taken.

At this point, I would like to explain the difference between crossing the Jordan and the Gilgal experience of spiritual circumcision. Crossing the Jordan was an act of faith, which in type speaks of being crucified with Christ. For Christians, it is a spiritual experience whereby we can say with Galatians 2:20, *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."*

We have died in Christ to the world and the flesh; and Christ lives in us, so that we live our life on earth by the faith of the Son of God who loved us and gave Himself for us.

One who has passed through a Gilgal experience is enabled by God's Spirit to read the hearts of others.

But Gilgal is where they used the sharp knives to actually cut away the flesh – because circumcision was part of God's covenant with Abraham (Gen. 17:10-14, Rom. 4:11). There is that experience that we must have, of "having a sword penetrate our own heart," which may take the form of a particularly heart wrenching experience.

This is perhaps best explained from the prophecy of Simeon to Mary which was quickened to me: *“And Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed”* (Lk. 2:34-35).

When I was in Portland, Oregon, where my wife was undergoing heart surgery, I was in the chapel there alone, pacing up and down. At the same time that my wife underwent the surgeon’s knife, I felt the sword come into my own heart. There is nothing as heartbreaking as knowing that your wife is going through surgery that will affect and limit her for the rest of her life. That is what happened to me.

“. . . That the thoughts of many hearts may be revealed.”
The Lord quickened to my heart that one who has passed through his Gilgal experience is enabled to read the hearts of many, as the Lord, by His Spirit of revelation and counsel, gives insight. When speaking to the pastor, people put on the best face possible. However, one who has been through Gilgal is able to read the sorrow of the human heart, seeing beyond little phrases such as “I am fine, Pastor,” or “Yes, all is well.” The pastor is then able to help the sorrowful ones, administering to them the Balm of Gilead.

There have been other situations in which I have experienced the sword of the Lord, but that was the primary one. I am saying, dear ones, that we have to come to our personal Gilgal experience—that our ear, our lips, and our heart might experience the spiritual circumcision portrayed by Gilgal.

*Portions of this section have been taken from previous books by Brian Bailey entitled *The Journey of Israel* and *Know Your Bible*. It is recommended that the reader study these two books for a greater understanding of these topics.

The following are some additional verses to meditate upon concerning spiritual circumcision:

Jeremiah 4:4:

“Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire and burn that none can quench it, because of the evil of your doings.”

Philippians 3:3:

“For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”

Colossians 2:10-14, 20

“And ye are complete in Him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: Blotting out the handwriting of

ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross... Wherefore if ye be dead with Christ from the rudiments of the world."

The Battle of Jericho

After Gilgal, Joshua now faces Jericho, the first of the great fortresses in the land of Canaan. It is going to be the first battle in the Promised Land.

Joshua gets up early and goes to survey Jericho. In so doing, he meets a certain man, and immediately challenges that man, saying, "Art thou for us or against us?" (Josh. 5:13) I want to emphasize that as a leader, we need to challenge visions, dreams, and appearances of angels. However, this man turned out to be the Captain, the Lord of Hosts.

On one occasion, in my room in London, England, a beautiful angel came into my room. I challenged him, and to my horror, I found that instead of blessing me, he attacked me. If Joseph Smith, the founder of the Mormon Church, had challenged the angel Moroni who appeared to him, he might have found out the angel's true identity and allegiance.

In leadership, we have to be very careful when people come to us with revelations. We are to lay them before the Lord, and in so doing, ask Him, "Are they from You or not?" Then we will not be led astray. This is so important, because we must not forget that when the leader is led astray, the whole congregation will go into a path that is contrary to God's path and into error.

What Joshua did in challenging this man is a lesson we have to learn. The response came back, “...*Nay; but as captain of the host of the LORD am I now come...*” (Josh. 5:14). Thus He clearly identified Himself as Christ the Warrior King. In other words, He was going to take over command of the forces of Israel and see that they defeated their enemies.

When going into battles, we have to enquire of the Lord. For example when King David faced an attack from the Philistines, he enquired of the Lord whether they should go and fight the Philistines or not: “*And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand*” (2 Sam. 5:19).

When we go into battle, it is of critical importance that we enquire of the Lord.

We notice here that David asked two questions: “Shall I go up?” and “Shall I be successful?” These are two good questions to ask the Lord when one is seeking guidance in doing His will: “Shall I do it?” and “Shall I be successful?” It is so important (especially when considering marriage) for the Lord to show us the end of the matter, whether it will be successful or not.

Joshua knelt down before the Lord; and he received the battle commandments. They were to walk one time each day for six days around the walls of Jericho and be very quiet.

On the seventh day, they were to walk around them seven times and then give a mighty shout. Then the walls of Jericho would come tumbling down, and they were to slaughter the inhabitants of Jericho. There was one proviso—they were not to touch the gold or spoils of battle (Josh. 6:2-5, 18).

The Israelites fulfilled the first part; the walls came tumbling down; and Jericho was no more. Joshua issued a curse that anyone who rebuilt Jericho would pay the price of his first son and his youngest son. This actually happened at a later time, when Hiel rebuilt Jericho, as we see in 1 Kings 16:34: *“In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.”*

The Battle of Ai

The next city was a little city called Ai. The captains of the armies of Israel said, *“...Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few”* (Josh. 7:3). Unfortunately, they did not ask counsel of God; and instead of overcoming Ai, they were defeated and lost 36 men (Josh. 7:5). The number 36 is a product of the numbers 3 (speaking of divinity) and 12 (speaking of government), together referring to divine government. Therefore, it was God (in His divine government) who had decreed that Ai would win that battle, because there was sin in the camp.

Following the defeat, the leaders prostrated themselves before the Lord. Then God made it clear that there was sin

in the camp. The Lord revealed that it was Achan who had hidden the gold of Jericho in his tent. Achan and his family were judged. They had to be stoned to death for their sin, and after that, the Israelites took Ai quite easily.

The Thirty-One Kings

The Israelites now faced the 31 kings in the land of Canaan. Joshua, the successor of Moses, paid great attention to everything that Moses commanded: *“And he [Joshua] wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel... And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them”* (Josh. 8:32, 34-35).

Here, Joshua wrote a copy of the law of Moses upon the stones and made sure that the children of Israel understood the law.

This is something that the successor has to do. He must ensure that his generation knows the vision—what the founder has received from the Lord. He must also make known to the congregation exactly what is expected of them and what is the purpose of the fellowship or organization.

The Gibeonite Deception

The conquest of Canaan was now in full swing. The kings of the valleys as well as the hilltops were very concerned

because they realized that God was with the nation of Israel and would certainly destroy them all. At this point, the Gibeonites plotted to make a covenant with Israel. They did this by trickery, claiming that they were a nation afar off. Although Joshua and the elders interrogated them, they did not discern the scheme of the Gibeonites, who wanted to join Israel and become their servants in order to preserve their own lives.

We read in Joshua 9:14-15: *“And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.”*

We have had situations in which people wanted to join with us when they saw that God is with us. This I have seen in various places and in various denominations. However, if the wrong ones are allowed to join, they can cause great damage in the congregation, and turn many aside from the original vision imparted by God.

I have seen this happen many times. For example, in a number of countries, there have been those who have expressed interest in joining with us, although they do not hold the same doctrines and beliefs. We would be in trouble if we allowed them to join us. We must be very careful in this matter of alliances. The important thing is this—when people approach us asking if they can join us, we have to ask the Lord, “Who are these people, Lord?” We must be careful that we follow God’s commandments and not make alliances with the wrong people.

After Joshua found out the truth, it was too late. Israel had already sworn allegiance to those deceitful Gibeonites! We must not forget that one of conditions for going to Mount Zion is that we swear to our own hurt and change not (Ps. 15:4).

As we look further into the Book of Joshua we find war after war. Joshua is leading the people in going up against these kings, smiting and utterly destroying them.

Joshua Is Not Alone

When we come to Joshua 13, we are told that Joshua is old and stricken in years. The Lord said to him, “... *Thou art old and stricken in years, and there remaineth yet very much land to be possessed*” (Josh 13:1). There was a large portion of the land of inheritance that they had not invaded at that time.

Joshua also had to divide up the land. This is an important aspect of leadership. When the church is growing, we realize that our inheritance is greater than anticipated; and we have to allot portions of that inheritance to our elders and to others in the church. Here, obviously, it was God who directed Joshua in appointing the inheritance that each tribe of Israel should possess in Canaan. That is the duty of the leader—to divide up the inheritance and to make sure that the elders under us who have toiled faithfully receive their reward and inheritance. That reward and inheritance must be God-given; therefore, this requires prayer.

We have a little interlude here concerning Caleb, who is now 85 years of age. He had retained his youth and had

been faithful; and now he is asking for his inheritance (Josh. 14:6-13).

Although we have been looking primarily at Joshua, who had been commissioned as leader after Moses, Caleb had also been faithful, and would receive his reward from God.

In a fellowship, we have to be careful to reward the faithful “Calebs.” These are the ones who, after many years, are still walking with God and are strong in Him. God is going to reward them. We will have the joy of seeing those of like mind, who have been faithful to the Lord, enter into their inheritance.

Then we have Othniel, the son of Kenaz, and the first of the judges after Joshua departed. Achsah, the daughter of Caleb, was given to Othniel as a wife. Joshua 15:18-19 says, *“And it came to pass, as she [Achsah] came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou? Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.”* My point here is that you are going to have some people in the congregation who are very zealous; and they too should be rewarded.

The successor to Moses is not going to be alone. There are going to be some very godly people with him who have like vision. We find that much of the book of Joshua is now devoted to the splitting up of the land amongst the 12 tribes according to God’s plan.

Joshua's Last Days and His Charge to Israel

There is also something else that Joshua is very concerned about. This becomes apparent when he is talking to the tribe of Reuben, the Gadites, and the half tribe of Manasseh. He said, *“And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan. But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul”* (Josh. 22:4-5).

It is very noteworthy that Joshua is speaking to the children of Israel, saying to them, “Look, it is you who choose whether to serve God or to serve other gods.” In other words, it was not to the heathen that he was speaking, but it was to the children of God. Throughout the whole of the Bible, the warnings are to the children of God, not to the heathen, or unbelievers.

There are consequences when one goes his own way and does not keep the Word of God. As we have seen in Matthew 5:19, Jesus in speaking of the commandments of God, makes it very clear that those who obey God's commandments and teach them to others will be called great in the kingdom of God; but those who disobey and teach others to disobey shall be called the least in the kingdom of God. Our attitude towards the Word of God (and keeping

the Word of God) is going to affect our standing in eternity; and that is assuming we are in heaven.

There is another passage that we do well to meditate upon. Ezekiel 44 makes it very clear indeed that there are divisions in the ranks of the children of God. It speaks of those leaders or Levites who went astray when the children of God went astray (Ezek. 44:10).

There are so many leaders who follow their congregations instead of taking a stand and exhorting the brethren to do the right thing. The consequences are formidable, because when they appear before the Judgment Seat of God, these matters are dealt with. Those who followed their congregations instead of following the Lord will indeed find that their eternal ministry is limited to people. In contrast, those who have been faithful and have kept the commandments shall be like the sons of Zadok; and they shall be able to approach unto the table of the Lord and minister unto Him (Ezek. 44:10-16). I would encourage you to meditate upon this—the children of Israel and its priests did what was right in their own sight, but that was not sufficient. We must do what is right in the sight of God.

Psalm 11:3 says, *“If the foundations be destroyed, what can the righteous do?”* My admonition to those leaders who succeed the original founders is that they must repeatedly place before the congregation the vision of the original founder, which of course, has become their own. We must cleave unto the Lord, love Him, and keep His commandments. The successor should raise up Bible schools and Bible classes in the church, so that the people constantly have the

Word of God explained to them. The children of Israel did not have Bibles as we do; therefore, they had to memorize much of the law. But we have the blessing of having the Word of God in book form; and we should take advantage of that, teaching it and ensuring that our people do indeed know the Word of God.

In Joshua 23:6, we are approaching the end of Joshua's ministry. He gives the congregation the same exhortation that he had received in the beginning of his ministry: *“Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left.”*

The congregation's key for remaining faithful is found in Joshua 23:11: *“Take good heed therefore unto yourselves, that ye love the LORD your God.”* Then Joshua makes a covenant with them: *“So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God”* (Josh. 24:25-27).

Here is the declaration that Joshua made to the congregation of Israel at the end of his ministry: *“And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites,*

in whose land ye dwell: but as for me and my house, we will serve the LORD” (Josh. 24:15).

One of the things that is so important in the Christian life is how we finish God’s race. Certainly Joshua finished it in blazing glory. His spirit had wholly embraced the love of the Lord. He had led the people in the ways of Moses. He had been faithful to do exactly as Moses had commanded, and he was exhorting the children of Israel to do the same. But of course he had not, as God had pointed out, fulfilled all, because the Israelites had not conquered and possessed all the land of promise. Nonetheless, he had placed the original vision before them and had made it clear that he and his house would serve the Lord.

That is what we want as Christians and Christian leaders—to end on that note of triumph. Yes, perhaps we have not conquered all that God had intended, but praise the Lord, our spirits are burning with the love of Jesus and we are going to serve the Lord. It was obvious that all the children of Israel were not wholehearted in their devotion to God, because Joshua told them to make their choice, and he would make his.

We find that even in the congregations of the godly there are those who will follow evil (Prov. 5:14). John Wesley said that even in the congregation of the righteous, there are those who walk in a perverse way. The danger is from *within*, not from without. May God grant that by His grace we do all we can to leave a good testimony and be a flaming witness.

It is very important to notice that the elders who followed Joshua kept the words of the Lord. But after that generation, we

have the Book of the Judges when everything disintegrated; sin was permitted, and God had to judge it.



Chapter Six

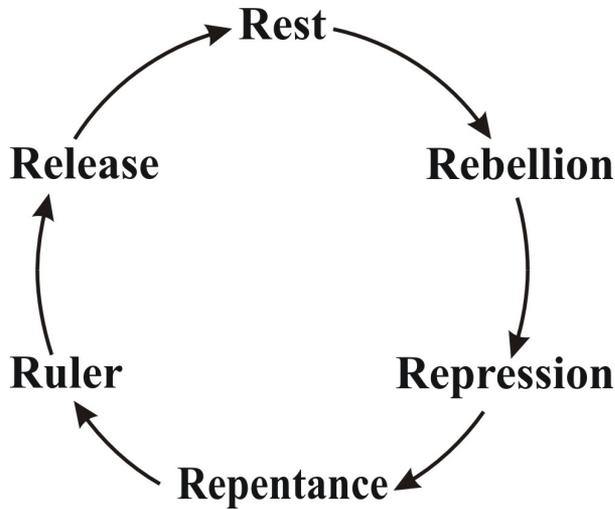
The Book of Judges

A Look at the Times Between Joshua and David

We now leave the time of Joshua, the successor of Moses. After that, we find that there is a period of about 350 years when judges ruled Israel. While I am not suggesting that all churches will go through this phase, many do. After the ministry of the founder and his successor, there can be a time when the leadership is not as strong in the Lord as was the original leadership. Likewise, many of the judges were not of the same calibre as a Joshua. I have watched, over the years, churches and fellowships that have entered into this period; and at times, it breaks my heart to see the kind of person who is raised up to head and lead the work that has been so assiduously planned by the founder.

Cycles of Rebellion, Repression, Repentance, Release and Rest

We can learn much from the Book of Judges. There was a cycle of events. The children of Israel would be at *rest*; and then there would be *rebellion*, when they began to serve other gods. At that point, God would raise up enemies to oppress them, creating a period of *repression*. Then when the Israelites cried out to God in *repentance*, God would raise up a ruler who would bring them deliverance or *release*; and then they would come back into their *rest* again. That is so often the case in churches. Thus we have the cycle of:



Lawlessness

Another thing that is noteworthy in the Book of Judges is that everyone did what was right in his own sight (Jdg. 17:6). I have seen that in many churches. These people say, “There are many roads to Rome;” but there is only one road to heaven.

For example, I have had Christian people tell me that they just do not believe in the existence of hell. Unfortunately, their unbelief does not eradicate the fact that hell exists. There is great danger when a person does not have the fear of God or a reverence for His Word. So many people are satisfied with a superficial “belief,” saying, “Well, it does not matter. With what we believe, we shall be all right.”

I want to mention another classic example of the dangers of such thinking. In a certain Bible school, they were taught,

“Once you are saved, you are always saved.” There were some young students there who went off into drinking and the like. When their instructors reproved them, they said in response, “Why are you reprovng us? You told us that once we were saved, we will always be saved; and we do not need to worry.”

You can see what that error produces—ungodliness. That is essentially what happened during the time of the judges. Some of the judges were godly men, and others led the people into error. Then there are those leaders who are godly men, but they have certain faults that lead later to error. We have the case of Gideon, who was chosen by God to deliver Israel from the Midianites. Yet he caused the Israelites to enter into witchcraft by making them an ephod. They came to this ephod to get answers (Jdg. 8:27). It is very sad.

In Germany many years ago, there was a godly minister who taught that for water baptism, it was sufficient to have “the little baptism,” and that a Christian did not have to be completely immersed. However, when he died, he came back to life, saying that that when he got to the gates of heaven, he was told that there was no entrance for him there unless he confessed that his doctrine of the “little baptism” was wrong. Having made his confession, he then passed away into eternity. But the damage that his wrong doctrine had done to countless churches was formidable. It is so important that the leader be purified from all erroneous doctrine, so that his doctrine and teaching are pure.

The period of the Book of Judges was a time when everyone did what was right in his own sight; and I am afraid that there

are a lot of churches today that are in that situation. We have to warn them that they must adhere to the Word of God. For those who minister during “the time of the judges”—the time when the original vision, commitment, and righteous zeal have been all but lost—the responsibility is to give warning, and to seek the Lord for His wisdom in restoring the vision and bringing the fellowship back into a walk with the Lord.

Copying Others

It was during this time in the history of the children of Israel that they looked around, saw other nations with kings, and wanted to be just like them. They said to Samuel, “Make us a king as other nations have;” and they got Saul.

This is what I have seen. Churches in the “time of the judges” say, “Others are doing this; others are doing that; and we will copy them. Then maybe we will be fruitful.” Generally, this fruitfulness is just in numbers. They copy other churches and do not adhere to their original vision; and so there develops chaos, with various camps in the church, where one member believes one thing and another believes something else. The whole reason for this confusion is that the leader does not give a clear vision; he is not bringing people back to the original vision and teaching that the founder had established.

Chapter Seven

David as a Leader

We now come to our third leader of note, King David. He was the one who consummated the original vision given to Moses, bringing the people into Mount Zion. After being anointed to be king by Samuel at an early age, it was at Hebron that David was anointed for the second and third time (2 Sam. 2:4, 2 Sam. 5:3).

The Three Anointings

A leader must seek God for the three anointings. David's first anointing was when he was "called," at 17 years of age, and anointed by Samuel to be king (1 Sam. 16:12-13). It was not until the death of Saul that the way was opened for him to be anointed ("chosen") as king over Judah. This we may call the "Holy Place anointing." The Lord made this point very clear in Matthew 22:14, saying, "*For many are called, but few are chosen.*" Later, after seven and a half years, he became king over the whole of Israel and received the third anointing.

I would like to draw our attention to the fact that David was the only king who received the three anointings. King Saul before him had received two anointings, and King Solomon after him received two anointings.

The third anointing is not only the "anointing of the Holy of Holies," it is the anointing of "faithfulness." The problem with so many leaders is that they are not faithful to the

original vision and are not faithful to fulfil all of God's good pleasure. But God said of David, "... *I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will*" (Acts 13:22). That is what God is seeking for in leadership (as well as in individual believers)—those who will be faithful to do the work that God has ordained for them. We want to bring good pleasure to God by being faithful and fulfilling all that He has ordained for us.

Bringing Israel to Zion

David fought many battles, subdued all the enemies, and brought the nation of Israel unto Zion (speaking of the hill of Zion in Jerusalem, which he conquered). He then wrote several psalms concerning Zion that give us an insight into the spiritual purposes of coming into spiritual Mount Zion.

The Attributes of Zion

We will now look at some of the attributes and significant callings of Zion so that we might understand God's purpose for leading His Church to Zion. Certainly the goal for the Church, especially in the last days, is spiritual Mount Zion. Therefore, we will look at some scriptures that point out and explain these truths about Mount Zion.

When contemplating Mount Zion, we realize that it is termed God's "holy hill." It is a place of holiness; therefore, only those who are devoted to the Lord and who have the holiness of God worked out in them are able to ascend that mountain. Psalm 15:2-5 gives some qualifications for those who would dwell in God's holy hill:

1. *“He that walketh uprightly,*
2. *And worketh righteousness,*
3. *And speaketh the truth in his heart.*
4. *He that backbiteth not with his tongue,*
5. *Nor doeth evil to his neighbour,*
6. *Nor taketh up a reproach against his neighbour.*
7. *In whose eyes a vile person is contemned;*
8. *But he honoureth them that fear the LORD.*
9. *He that sweareth to his own hurt, and*
changeth not.
10. *He that putteth not out his money to usury,*
11. *Nor taketh reward against the innocent.*

He that doeth these things shall never be moved.” They are very practical steps and are very similar to the qualifications given in Ezekiel 18 concerning the qualifications of a righteous man.

Also, in Psalm 24, King David asks the question concerning who would ascend God’s holy hill; and the response comes back from the Holy Spirit: “

12. *“He that hath clean hands, and a pure heart;*
13. *Who hath not lifted up his soul unto vanity,*
14. *Nor sworn deceitfully.*

He shall receive the blessing from the LORD, and righteousness from the God of his salvation” (Ps. 24:4-5).

Zion is not only a place of holiness; it is God’s habitation, the place of His rest. Psalm 87:1-2 says, *“His foundation is in the holy mountains. The LORD loveth the gates of Zion*

more than all the dwellings of Jacob.” He has chosen this place for Himself; and He loves the inhabitants of Zion more than all the inhabitants of Israel. We want to understand these things. That is where the heart of God is—in Mount Zion.

Now in the beginning of the Christian life, we are born again by the Spirit (Jn. 3:5). Likewise, the beginning of our journey to Mount Zion is for those who have had that desire for God’s highest “birthed” in them. I want to look at several scriptures with you. Three times Psalm 87 mentions being “born in Zion.” Psalm 87:5 says, *“And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.”* Those who attain unto the holy mountain have first had that consuming passion for Zion birthed in them. We must have the vision of Zion written and engraved in our hearts.

We need to cry out to God, “O God, birth me into Zion!” What other qualifications are there, and what other aspects of Zion do we see in the Word of God? In Psalm 50:2, we read that Zion is the perfection of beauty; thus everything that defines beauty is found in those who are seeking God in Zion. Psalm 48:2 says of Zion, *“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.”* Zion presents the thought of beauty – the beauty of Jesus, which is the perfection of beauty.

Deuteronomy 16:16 says, *“Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread [Passover], and in the feast of weeks [Pentecost], and in the feast of tabernacles: and they shall not appear before the LORD empty.”*

Which of these three feasts is associated with Zion? The Feast of Passover is associated with the Outer Court of the Tabernacle of Moses, and speaks to us of “little children,” who have been saved by the blood of the Lamb (1 Jn. 2:12).

The Feast of Pentecost, being the second main feast, is generally associated with the Holy Place, speaking of “young men, who are strong, who have the word of God abiding in them, and who have overcome the wicked one” (1 Jn. 2:13-14). (*See the Appendix for a more complete explanation.)

The third main feast, the Feast of Tabernacles, is associated with the Holy of Holies, speaking of the “fathers, who have known the Father—Him that is from the beginning,” and also speaking of the place where we find the literal presence of God. During the reign of King Solomon, the Ark of the Covenant was brought from the Tabernacle of David on Mount Zion, and was placed in the Holy of Holies in the Temple of Solomon during the time of the Feast of Tabernacles. This is the feast that we associate with Zion.

If we look very carefully in the Word of God, we find that there are whole congregations who make their way to Zion. Isaiah 2:2-3 says: *“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways...”* Therefore, it is the place of the teachers of righteousness; and in the next verse, the

cry follows: “*O house of Jacob, come ye, and let us walk in the light of the LORD*” (Isa. 2:5).

Again, Isaiah 4 speaks of those in Zion: “...*When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence*” (Isa. 4:4-5).

Those churches that have been brought by godly pastors unto Zion will experience the glory of God in these last days.

We have looked at a few of the virtues of those who will come to Mount Zion. As we have seen earlier, the call is to all of God’s people. Obviously this is a goal in the Christian life—to bring ourselves and our congregations to Mount Zion. There are many congregations who say, “As long as we can get people saved, that is all that matters.” However, that is not the case, because when we look at Mount Zion from Hebrews 12:23, we find that it is also the place of the spirits of “just men made perfect.” We want to be one of those just men.

We must not think that we can fall short of the glory of God. Oh no—God wants us to be wholehearted, to seek His face continually, and to be transformed to become like Him—because God loves the tents of Zion more than all the tents of Jacob (Ps. 87:2). There is a special love in God’s heart for those who seek to live a holy life.

David, Our Role Model

Not only was King David the one who brought Israel to Zion, we discover in Zechariah 12:8 that he is going to be the role model for those who survive the last siege of Jerusalem: *“In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.”* In other words, they are going to be as strong as King David.

Thus we see that David is a role model because he brought people to Zion, and he is also a role model for the last day Christian. With that in mind, we need to study his life very carefully, and seek by the grace of God to emulate it.

David’s Time of Preparation

David was to be a pattern of the Lord Jesus Christ as a prophet, priest, and king. He had excellent credentials from his birth, being born of the tribe of Judah. He was a shepherd boy, a pattern of the Good Shepherd. He was very diligent, caring for his flock, and was not afraid to fight a bear and a lion. The lion is the strongest of animals, and yet David plucked a lamb from its mouth, showing great courage and faithfulness (1 Sam. 17:34-36).

Later, David was accepted by King Saul, the reigning king, as a leader and captain of the armies of Israel, having defeated Goliath. Becoming a warrior was a very important development in his life, because later he would have to fight the battles of Israel to gain their ultimate objective Zion.

To receive the “promises of David,” we have to enter into experiences similar to those in David’s life. One such experience is being in the “house of Saul.” Saul represents a person who once had the anointing but because of disobedience forfeited that anointing.

In our lifetime, we will often have to experience being under such a person. When that anointing for kingship came upon David, it left Saul; and in its place, another spirit was sent from God, the spirit of jealousy. Part of the preparation for Zion involves the experience of being under someone who is afflicted by jealousy.

Saul then rejected David, and sought to kill him because of that spirit of jealousy. However, during that time David learned to behave himself with great wisdom (1 Sam. 18:14). This is one of the trials that God passes us through in order to develop wisdom. He places us under or beside (or in contact with) someone who is extremely jealous.

I once experienced that situation when I was a board member of a certain Bible college, where they had forfeited the anointing through disobedience, and thus jealousy governed. It was very difficult indeed, but I still had to be there. I was asking the Lord why He did not remove this individual who was afflicted with jealousy, and the Lord said, “He is doing more for you than anybody else is.” I then realized that every

**Those who
have lost God’s
anointing through
disobedience
become open to the
spirit of jealousy.**

time I had to meet him, I had to pray for several hours so that I could control my spirit and not say the wrong thing. It is situations like this that develop wisdom in our lives. Wisdom is making the right choices and saying the right thing.

At one point, I was told that about ninety percent of the people in the college were in agreement with me. I could have just made a few decisions and “won the support of the people.” Then the Lord asked me, “Are you going to be an Absalom?” I answered, “No, Lord. May I leave?” and He said, “Yes, now you can leave.” We do not want to be the head of a place without the direction of the Lord; we do not want to have anything that God does not give.

David has to spend many years in the wilderness fleeing from Saul, and being betrayed at various times by some of his own countrymen. Yet during that time, he composed some of the most beautiful psalms that we have on record. He worshipped the Lord even in those wilderness experiences and “glorified God in the fires,” as Isaiah 24:15 exhorts.

**David encouraged himself
in the Lord.**

The resilience of David’s spiritual life is formidable. Just prior to his second anointing, he had been at Ziklag, the base from which he had gone after the foes of Israel and defeated them. After a time of conferring with the ruling powers of the country where he was living, he returned to Ziklag to find that the Amalekites had invaded Ziklag and burned it. The

enemy had taken everyone captive, including all their wives, sons, and daughters. David's men were so grieved over their loss that they even spoke of stoning him. Instead of giving in to despair, he then encouraged himself in the Lord, and asked Him what to do. God told him to pursue the enemy, and promised that He would give him the victory, which He did (1 Sam. 30:1-8).

David had just come out of that difficult experience, perhaps one of the lowest points of his life, when he heard that Saul has died. At that time, “. . . *David inquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron*” (2 Sam. 2:1).

David Crowned King in Hebron

David obeyed the Lord, and went up to Hebron; and there, he was anointed king of Judah. Hebron is a place of intense importance in the history of Israel. As we have mentioned, it was at Hebron that David experienced the second anointing. David was the only one who experienced the three anointings—that of the Outer Court, the Holy Place and the Holy of Holies.

After he was anointed at Hebron, David reigned there for seven-and-a-half years. The journey of Israel goes through Hebron first and then on to Zion. Thus, Hebron is a stepping-stone to Zion; and we must experience Hebron's message before we are able to come to Zion. What then does Hebron represent? (This section on Hebron, I have largely drawn from my earlier book, *The Journey of Israel*.)

The Spiritual Significance of Hebron

In order to understand the spiritual meaning of Hebron for believers, we must first consider the people in the Bible who are associated with Hebron, including Abraham, Sarah, Isaac, Rebekah, Jacob, Caleb, Othniel, and Achsah. The first godly person associated with Hebron is Abraham. Genesis 13:18 tells us that Abraham dwelt at Hebron, *“Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.”*

Separation, Then Multiplication

Before Abraham went to Hebron, he separated from Lot, as recorded in Genesis 13:9. The result of this separation from Lot can be seen in Genesis 13:14-17, *“And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and the breadth of it; for I will give it unto thee.”*

Abraham’s separation from Lot was a prerequisite for entering into the true fellowship of Hebron. After Abraham’s act of extreme generosity (in letting Lot have first choice), we find that God made phenomenal promises of fruitfulness and multiplication to him. These blessings came after a *separation* was made from one who did not have the same vision or call.

This same principle is seen in the lives of Isaac and Jacob, who are also associated with Hebron, having been buried there with Abraham. Isaac had to separate from Ishmael and Jacob had to separate from Esau. Isaac is the type of one who brings forth a hundredfold to God (Gen. 26:12-14). He is the example of a man who inherits the promises. Many who are offered golden opportunities and promises fail to lay hold of them.

Jacob was a man who wrestled with God, prevailed, and had his name changed to Israel, which means “a prince with God.” He went down into Egypt with just seventy people, but his descendants came back a mighty multitude (under Moses). Again we see the thought of extraordinary multiplication. Yet for Abraham, Isaac, and Jacob, there first had to be separations in their lives. Therefore, this is part of the message of Hebron –separation, then multiplication.

Dedication, Wholeheartedness

Hebron also speaks of *wholeheartedness*. Caleb was wholehearted; and he inherited Hebron. He wholly followed the Lord, as we read in Joshua 14:13-14, “*And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.*”

Later, David gained the territory of Hebron. David was a man after God’s own heart. His heart was not divided. “Davids” are the kind of people who possess Hebron and all

it represents, enabling them to go on to Zion, which is the final destination.

Barrenness First, Then Fruitfulness

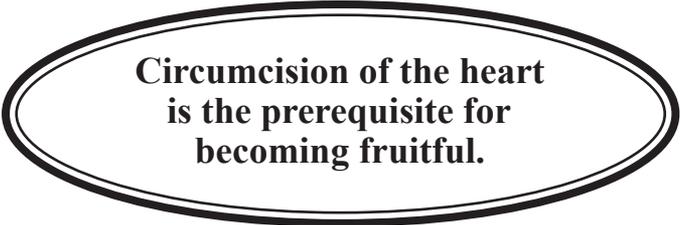
Sarah and Rebekah were barren before they were fruitful. Hebron is associated with barrenness that leads to fruitfulness. Before God gives multiplication, there is a spiritual barrenness. During this time, there is a *deep purification* in our lives. Those who are of spiritual “Hebron” will be tried by fire by a period of barrenness.

Circumcision

Another aspect of inheriting the promises of multiplication at Hebron is circumcision. The Lord had promised Abraham, “*And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee*” (Gen. 17:6-7). However, in order to receive the promises of multiplication and fruitfulness, he and his seed had to be circumcised (Gen. 17:10-11). Therefore, circumcision is the prerequisite for being fruitful.

Those who later crossed Jordan under Joshua’s leadership and were circumcised at Gilgal *began* to inherit the promises. Unfortunately, many of the saints evaded the areas where the sword needed to cut away the flesh, and they settled for an inferior inheritance. However, those who will come to spiritual Hebron (the place just before Zion) must submit themselves *fully* to the circumcision of heart.

I once had a vision, when I was in New Zealand, of an angel with his sword drawn. On the end of the point of his sword was written “circumcision.” God said that those who were going to be multiplied and become fruitful would have to be willing to expose their hearts before the Lord and allow the Lord to circumcise their heart. Unless we have a heart that is circumcised, we are not in the covenant of multiplication.



**Circumcision of the heart
is the prerequisite for
becoming fruitful.**

All the Abrahamic Blessings

When Caleb saw Hebron, he cried out, “*Give me this mountain!*” (Josh. 14:12). Oh, what a mountain he was asking for! On that mountain Abraham, Isaac, and Jacob were buried. Therefore, Mount Hebron speaks of a covenant relationship. It speaks of all the promises that God had given to Abraham, Isaac, and Jacob. Caleb was not just asking for a mound of earth! “This mountain” represented all the Abrahamic blessings. Caleb was saying that he wanted to enter into all those blessings given to Abraham.

Tearing Down All the Strongholds of Satan

Samson broke off the gates of the city of Gaza and took them to Hebron (Jdg. 16:3). The gates of a city are an important part of its strength and defences to keep out the enemy.

Therefore, Hebron can represent the devouring of the strongholds of Satan. The Lord wants His Church to have the power to break the spiritual powers governing our cities, as He said in Matthew 16:18, “. . . *I will build my church; and the gates of hell shall not prevail against it.*” This means that the strongholds of Satan will give way and yield before the triumphant Church of Christ.

Enlargement

David became king in Hebron. When David was anointed there (“chosen”), he was given authority over a *sector* of the nation. He was king only over Judah. When he was anointed again (his third anointing, being found “faithful”), he was given authority over the whole nation of Israel. In a very real sense, his second and third anointings were over companies of people. They speak of “multiplication, uniting, and enlargement.” There is an anointing for enlargement, which David received at Hebron.

City of Refuge

Hebron was also a city of refuge, as seen in 1 Chronicles 6:57, “*And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs.*” A true Hebronite opens his gates to those who are in need. We must have a bountiful eye. We must be open-handed and be conduits of God’s finance. The scriptural principle is: “*Give, and it shall be given unto you*” (Lk. 6:38). We should have a heart to help those in need in any way we can, providing solace, love, food, and lodging.

Pure Worship and Teaching

Hebron was a priestly city. The priests were the teachers of Israel. Hebron was a place where the teachers were developed. The priestly ministry, however, does not just involve preaching and teaching the law. The priests were also praise and worship directors. Priestly cities like Hebron were for the raising up of ministries that were able to lead God's people into true worship. Pure teaching, pure worship, and pure music should be a focus of Hebron.

Sacrifice of Our "Isaac"

The whole character of Hebron is *wholeheartedness*. The whole purpose and yearning of Abraham's heart was to fulfil God's will. Abraham was consumed with the call of God. He was called to be the father of many nations. When God asked him to sacrifice Isaac, He was asking him to give up his call, his ministry, the promises, and everything he had waited for. A true Hebronite is willing to give up even what is dearest. These are the ones who go on to Zion.

The Spirit of God in Philippians 2:6-8 shows us vividly what Christ was willing to relinquish in order to purchase our salvation: "*Who, being in the form of God, thought it not robbery to be equal with God [or a thing to be grasped after]. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*" The true meaning of this verse from the Greek reveals that Jesus willingly released everything. Equality

Jacob used this same word to denote the Messiah in his prophetic word over Judah (Gen. 49:10).

However, many of the Israelites evaded the sword of warfare with the enemies that were dwelling in the territories of their inheritance. Instead, they settled for compromise and co-existence with them (Jdg. 1:20-36). Not only did they cease to go on to Zion, they also lost the blessings they had attained at Shiloh.

This is true of so many today. Numerous men and women have weathered the wilderness, crossed Jordan, and have come into fruitful ministries and blessing. Unfortunately, because areas of the heart have not been reached by the sword, many have fallen into sin or have been deflected from their course.

The simple fact remains that if we do not continue to move on in our journey, we will actually go backward. The key to reaching the mark is to *continue to respond* to what God is putting His finger on in our lives. Every time we say “yes” to God, a transformation takes place in our heart. But when we say “no” to God, we cease to grow. In fact, we regress.

Remember, even when we are given a “kingdom” or blessings, we will be tested to see if we are worthy to keep them. Saul would have kept his kingdom forever if he had passed his tests (1 Sam. 13:13-14). Hebron is the place of the wholehearted ones, where we face the issues confronting us. Those who allow God to do His entire work in their hearts will move on to Zion.

(Taken from *Journey of Israel*, Chapter 15)

David Conquers Zion

David went on from Hebron to fight the battles of Israel in many places; and he subdued the enemies. Then we find that he eventually came to Zion. There he was mocked by the Jebusites, and yet he conquered that city of Zion, which became the “City of David” (2 Sam. 5:6-7). We must meditate upon that truth, because after all, it is our holy calling to come to spiritual Mount Zion on earth and in heaven above.

The Qualities of David

At this point, I would also like to look at King David himself. When we read Zechariah 12:8, it is evident that God wants to mould the godly qualities of King David into the lives of His people in the last days. We are, after all, called to be made kings and priests unto God. I would like to consider some of the excellent qualities of King David.

One of the things that King David was taught is found in 2 Samuel 23:5, where he says, “*The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.*” That is something that we have to consider in the life of King David, because he is the ultimate role model for a leader. Moses was the founding leader, and Joshua was the successor; but David is further on, having been built upon the foundation of Moses and Joshua. David was a man after God’s own heart—a type of the Lord Jesus Christ, who delighted to do God’s will (Ps. 40:8). Therefore, we are to be like David.

Not only must we *say* to the congregation that we must be like David, but we must *show* them the ways of the kingdom

of God, and *we ourselves must walk in them*. We must be role models, so that the congregation might see the work of the Lord in our lives, and desire to follow Him.

David Received the Sure Mercies of David

We now turn to consider how David's character was developed. In other words, what steps did he take in order to qualify to be selected by God for that high and holy calling that he eventually inherited? These are steps that we can experience ourselves, and can lead others into.

One of these steps I would like to consider is found in Isaiah 55:1-3: "*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*"

The promise in Isaiah 55 is that of the everlasting covenant—the covenant of the sure mercies of David. Therefore the conditions that a Christian has to fulfil in order to have the sure mercies of David must be the conditions that David himself met.

Hunger and Thirst for God

Let us consider the qualifications in Isaiah 55:1: "*Ho, every one that thirsteth...*" Do we hunger and thirst for the things

of God? Do we appreciate salvation, truth, the anointing, and the fellowship and communion of the Holy Spirit? We need to be thirsty. In John 7:37, the Lord (on the last day of the Feast of Tabernacles) said, “If any man thirsts...”

One of the great blessings in life is to have thirst and hunger. If you do not have thirst, the tendency is not to drink; and the result is that you dehydrate and eventually die. So it is in the spiritual. It is a great blessing to have a spiritual thirst. That is something that you have to ask God for: “O God, make me thirsty for the things of God! Make me hunger and thirst after righteousness.”

Where do we to spend our time—in the theatre or in the house of God? We all have 24 hours a day. What do we use those hours for? What do we spend our time on? Do we spend it on the things of God or the things of this world? Money can be replenished, but time cannot. We are to hunger and thirst after spiritual things, and apportion our time so that we spend time in the house of the Lord.

Reject Vanities

As we continue to look at the qualifications for receiving the “sure mercies of David,” we see that Isaiah 55:2 says, “*Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness*”

Here, we are exhorted to put away the vanities of this world, the things that do not profit. As Paul says in 1 Timothy 6:6-8,

“But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.” Anything else is really vanity.

That was a reality to me when I was a pastor in Switzerland and Vice President of a work there. I always had a call to Africa and thought that when the time came, it would be nice to have an airplane, to be able to move around the various countries easily. Every morning I would get up at 5 a.m. and fly a little plane around. I thought that I was doing it for the Lord, to prepare myself for Africa.

One morning as I was coming back from one of these trips, the Lord began to speak to me from Isaiah 55:2. I knew exactly what He meant. He said, “Why are you flying? You are really flying for yourself. When the time comes for you to go from nation to nation, others will take you. You have the option of continuing to fly, but then you will not get the everlasting covenant. However, if you give up flying, I will make an everlasting covenant with you.” It was not that the Lord was against flying. In fact, many Christians are set in positions of piloting airplanes. But God was putting His finger on something that was not profitable in my life.

Hear and Obey God

Then the key verse follows in Isaiah 55:3: *“Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”*

We see that another condition for receiving the promise of the sure mercies of David is that we incline our ear. In other words, we are to open our ears to what God is saying to us.

Then we are to come to God. This is what King David always did. He said in Psalm 65: 4, *“Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.”* In this verse, David expresses the great privilege and blessing of being chosen and drawn into God’s presence. Christ was always a goal for King David as He was for the Apostle Paul (Ps. 27:4). The Apostle Paul addresses the same truth, as “winning Christ,” as we see in Philippians 3:8, *“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ”* (Phil. 3:8). This is what God is saying to us all. He wants us to come unto Him, to hear what He wants to say to us: and our soul shall live. The word of God—what God is saying to us—is food for our soul, and that is what brings us life.

Then God makes the offer of an everlasting covenant of the sure mercies of David. What a privilege it is to have God make a covenant with us, the same covenant that He made with King David. If we hunger and thirst for righteousness, and for that relationship with God that Moses and David had, and we put God first, He is willing to make that everlasting covenant with us.

I want to emphasize that these promises are not just to the elite of the Church, but God is willing to make them available

to each one of us. May we press in and obtain from God these vital and everlasting promises.

Witness, Leader, Commander

The Lord continues by saying in Isaiah 55:4, “*Behold, I have given him for a witness to the people, a leader and commander to the people.*” Here we see that there are three stages—witness, leader, and commander.

David was a witness, and God wants to make us witnesses. The Lord told His disciples to tarry in Jerusalem until they were endued with power from on high, and that they would be His witnesses (Lk. 24:48, Acts 1:8). God says, in Isaiah 43:10, “*Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me*” (Isa. 43:10). God wants us to be a witness of Him to others wherever we go. We have got to be faithful witnesses. Our lives and speech must witness the Gospel of Jesus Christ. We must seek, by the grace of God, to be a witness wherever we are.

As we are faithful in the Outer Court, God brings us to the Holy Place. We move by progression not only in the secular life, but also in the spiritual. As leaders, we must encourage those who are freshly baptized in the Holy Ghost to be witnesses. Then we have to keep our eye upon them to bring them to the place of leadership. In a certain sense, godly leaders are those who have entered into the Holy Place stage. They are strong, they have the Word of God richly

abiding in them, and they have overcome the wicked one (1 Jn. 2:12-14). However, it is evident that many leaders are still dwelling in the Outer Court. Many have not entered the salvation pictured by the Tabernacle at all, or have entered but then turned back.

A leader must lead. One of the attributes of leadership is that a leader must know where he is going. A leader must have birthed within him a vision. If he is one you have raised up in your church (as Abraham raised up trained servants in his household in Genesis 14:14) then he is birthed into your vision.

To function well in God's kingdom, a leader must listen to Him. After all, a leader must hear from God, and do what God wants him to do, because the plans and purposes for our lives are in the hands of God. If we are unwilling to listen to Him and obey, then He will find someone else to fulfil His will, and we will be cast away, as was Saul.

In the beginning stages of the Christian life, a young Christian is dependent upon the leader that God has placed over him, looking to that leader for guidance. The leader must hear from God so that he can direct those whom God places under his care.

In the coming revival, multitudes will come into your church. As pastor, you will not know all the members of your greatly enlarged congregation. In order to look after them, you not only have to have witnesses, you absolutely have to raise up godly leaders. You also have to raise up commanders—those who have come into the Holy of Holies, who know the

ways of God (and are walking in His ways), and who will be responsible for the thousands that come in.

Impact on Nations

There are extraordinary promises that follow: “*Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee*” (Isa. 55:5). There is going to be a reaching forth of the nations to those who are anointed by the Holy Spirit and who have received the sure mercies of God—in other words, those who are becoming like David.

What the Lord is saying to us is that if we will hunger and thirst after Him and desire the things of God, He will make a sure and everlasting covenant with us—the sure mercies of David. Then He says that *because* of that covenant, we will impact nations and receive an inheritance among them.

But what about those who are home bound? At one time, I was a pastor of an evangelical church on the West Coast of the U.S.A. There was a godly lady in my congregation, who would pray, and God would give her verses for me, and words of encouragement. She was a real mother in Israel. She told me that she once had an extraordinary experience while she was praying. The Lord told her to open her eyes, and she had a vision of several

**If we will hunger
and thirst after
God, He will
make a sure
and everlasting
covenant with us.**

airplanes passing before her window. As they flew by, filled with people from many countries, the people in the airplanes all turned and waved to her. When she asked the Lord what it meant, the Lord said, “This is your inheritance amongst the nations. You did not go yourself, but you prayed; and because of that these people are saved.”

Here was a lady whose husband was virtually an unbeliever; thus it was difficult for her to go to church. But in her prayer closet, she would travail for the nations; and God revealed to her that she could have an inheritance in the nations through prayer.

The coming last-day revival will impact nations; and many nations shall be joined to the Lord in that day. A certain pastor’s wife had a vision of what it would be like in heaven for those who had an inheritance in the nations. She saw a theatre and seats in heaven; and she saw coming on the stage one nation after another. When the flag of a particular nation came, those in the theatre who had a part in that nation had the privilege of standing up and enjoying the blessing that came upon it.

Isaiah 55:6-7 continues, “*Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*” Here, we have the promise of restoration of the backslider who seeks the Lord while He may be found.

There also follows a reminder from God to us as leaders and to those whom we will lead: “*For my thoughts are not your*

thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8-9). God is saying that His plans are infinitely greater than what we have ever thought of. Therefore, we are to trust in Him to lead and guide us, bringing us forth into His purposes for our lives. In so doing, we will cause others to find their course, or place, and they too will fulfil God’s will for their lives.

He goes on to promise in Isaiah 55:11: *“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”* God does not speak except with purpose.

These are the promises of God; and this is the way to lead your sheep. King David heard from God, rejected the things that did not fulfil God’s purpose for his life, and was content with raiment and food. He came unto God, inclined his ear, and listened to what God said. This is also what we must do in order to become like King David.

A True Worshipper

Such psalms as Psalm 63 show us the longing in the heart of David for God. He says in this psalm, *“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary”* (Ps. 63:1-2).

It is that longing that God wants to see. He wants us to seek Him earnestly that we might find Him, and that He might be satisfied with our fellowship. Likewise He wants us to find our joy and satisfaction in Him. That is one of the keys of the life of King David. He was a worshipper of God, and his soul hungered and thirsted after God. Those who are going to Zion must have a hunger and thirst for the living God.

Coming to Zion is not something that one can attain by his own initiative. God is actively involved in getting us to Zion. The reason I say that is because in Psalm 87, there is mention three times of being born in Zion. Verse five says, “This man or that man has been born in her.” There has to be a spiritual birthing in Zion, which can only come from God. As we have said before, this “birthing” is a meeting with God wherein our whole desire is to come into God’s holy presence and to accomplish His will. Nothing else will satisfy. A similar thought occurs in Psalm 65:4. It is God who causes us to approach unto Him.

Therefore, even as we are born again by the Spirit when we ask the Lord Jesus to come into our heart, and we become a new creature, in the same way, there is a higher birthing—the birthing to come into Zion. We have to cry out to God, “O may I be birthed in Zion!” Psalm 87 is a very important psalm in the revelation of this truth. When we are birthed in Zion, then the whole of our being just yearns for that holy mountain.

The Lord Jesus Christ said to the woman at the well, “*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father*

seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jn. 4:23-24). When we consider these words of the Lord, we see where He wants us to bring our congregation. We must bring them into the worship God in spirit and in truth. That requires a lot of training. In reality, the focus of King David's life was worshipping God. Psalm after psalm speaks of worship. In Psalm 71:8, David writes, "*Let my mouth be filled with thy praise and with thy honour all the day.*" We see constantly that David was a worshipper.

Looking at a favourite scripture about worship and the desires of the heart, we read in Psalm 27:4,6, 8: "*One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple....I will sing, yea, I will sing praises unto the LORD...When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.*" So we see that King David's life manifested many aspects of worship. David must have been accustomed to singing to the Lord and worshipping with his harp in spirit and in truth, even from the time that he was a young boy tending his father's sheep. After he established the Tabernacle of David upon Mount Zion, he would go into that tent and just sit in God's presence to hear what He had to say, much the same as Mary who sat before the Lord Jesus and spent time with Him (Lk. 10:39, 42). This was very pleasing unto God.

As leaders, we have to make this a priority, setting aside time when we just sit before the Lord and commune with Him. As President of Zion fellowship, I must hear from God. The

only way to hear from God is to set time aside. I sit in my chair and say, “Lord I have to hear from You.” It is then that I come into His presence and receive wisdom and direction from Him. Unless I wait on God and hear from Him, I have no sense of direction or message.

That is one of the keys in the life of King David. Since we are looking at him as being the pattern for the Christian of the last days, this aspect of worship has to be developed in our lives in order for us to become like David.

Skilled in Warfare

There are other important aspects of David’s life. He was the warrior king, fighting the battles of Israel. As we have already mentioned, he fought a bear, a lion, and Goliath the Philistine giant; and he led the armies of King Saul against the forces of the Philistines. When we look at the psalms of King David, it is difficult to find one that does not speak of his enemies. He was constantly surrounded by his enemies, some within the nation of Israel and others outside. They were very real; and he had to fight them and have victory over them.

In Exodus 15:3, the song of Moses declares: “*The LORD is a man of war: the LORD is His name.*” Christ came as Captain of the Lord of Hosts to Joshua in order to defeat the enemies in the land of Canaan. Ultimately He will come in the clouds and will make His second appearance. On His white horse, He will descend to fight in the battle of Armageddon, and will be known as the One who is Faithful and True (Rev. 3:14, 19:11).

We must teach our congregations how to practice warfare and to become strong in the Lord and in the power of His might (Eph. 6:10). Then they will become more and more like David. They will become warriors as well as worshippers. These two characteristics are not contrary to each other. Actually, one enhances the other, for as we worship, God goes forth to battle on our behalf. King Jehoshaphat knew the power of praising the Lord in battle: *“And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir; which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir; utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another”* (2 Chr. 20:21-23)

Let us be encouraged, dear ones. While being like David means going through many difficult times, the Lord will bring us out and we will have the godly characteristics of King David developed in our lives—that warrior king who went up to Zion, a man after God’s own heart, who delighted to do God’s will.

A True Shepherd

Christ is called the “Son of David;” and we see many aspects of Christ foreshadowed in David’s life. We have already mentioned that as a young boy, David was a shepherd. He

was eventually to become the shepherd of the nation. In order for him to understand the problems that come with leadership, God put him in the pastures with sheep, as He did with Moses. This training prepared Moses and David for dealing with people, because sheep also have their own ideas, and they go in their own ways. As Isaiah 53:6 states, *“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”* The propensity of sheep is to go astray, and not to stay on the path. It requires tremendous patience and hard work on the part of the shepherd to look after sheep.

Moses spent years in the desert looking after his father-in-law’s sheep. David also cared for his father’s sheep for many years. In reality, I think they both learned a lot in looking after natural sheep in preparation for taking care of the people who were going to be entrusted to them. We see the connection in Psalm 78:70-72: *“He chose David also his servant, and took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.”*

The whole focus of shepherding is that the shepherd must not lose his sheep. It is not a question of saying, “Well they want to go that way, while I want them on another path; but I will let them decide.” We must be careful not to let our sheep go their own way instead of walking in God’s ways.

One of the statements that the Lord Jesus Himself made with respect to being a shepherd is found in His High Priestly prayer in John 17. Here He constantly stresses the point that

He looked after the men whom God had given Him and kept them by His Word. He said, “*While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled*” (Jn. 17:12). He could say that He had kept every one of the sheep that God had given Him.

This is something that is very important indeed. We are not to lose sheep. I grant you this, that in some cases, they deliberately refuse instruction and go their own way; and there is nothing we can do. But in other cases, they can be lost through the negligence of the shepherd. May God grant that when we see the Lord, we will be able to present to Him all those sheep that He entrusted to us, having given them the Word of God, so that they received it and grew to maturity.

I have had experiences (and I know countless pastors in the same position) of labouring and seeking to keep the sheep, but losing them nonetheless. We have to understand that the sheep also have a say in the matter of their salvation; and they make their own decisions.

David Develops *Infrastructure*

We now come to a very important aspect of the duty of a leader – and that is to develop the *infrastructure* of a church or fellowship. The definition for “infrastructure,” given by *Miriam-Webster.com* is “**The underlying foundation or basic framework (as of a system or organization)**”. The importance of infrastructure may be seen from the lives of two of the leading evangelical ministers of the eighteenth

century—John Wesley and George Whitfield. When George Whitfield was dying, he confessed that the work of John Wesley would be far more lasting than his own, due to the structure of the organization that Wesley had founded. Because George Whitfield neglected to develop a structure and system to perpetuate his work, that work has ceased. In contrast, John Wesley's continues. The Methodist Church is still functioning today.

I would like to look with you at the infrastructure that King David developed for Israel. While we would not have the same precise infrastructure in a church or fellowship in the New Testament era, nonetheless, it is a guideline for succeeding generations.

Infrastructure in Worship

We find that in 1 Chronicles 23, David was old and full of days. He then made sure that the people of Israel were not going to lose their inheritance because of a lack of infrastructure. We read in verses 25-28, *“For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof. For by the last words of David the Levites were numbered from twenty years old and above: Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God.”* Here we have specific duties delineated by King David for the Levites, who were to wait on the sons of Aaron.

There are many aspects of this infrastructure, but the seriousness of placing everyone in his position is emphasized by 1 Chronicles 24:31 (NKJV): *“These [Levites] also cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers’ houses of the priests and Levites. The chief fathers did just as their younger brethren.”* The king ordered that the lots be cast in the presence of these notable people to determine the placement of the Levites in their ministries, just as lots had been cast to divide the sons of Eleazar and Ithamar (the sons of Aaron) into their 24 priestly divisions, scheduling their service for coming into the house of the Lord (1 Chr. 24:3-6, 19). Every position in the household of God was indeed to be governed by God.

In 1 Chronicles 25:1 (NKJV), we find that *“... David and the captains of the army separated for the service some of the sons of Asaph, of Heman, and of Jeduthun, who should prophesy with harps, stringed instruments, and cymbals...”* They governed that music zealously. As we go on to study verse 3, we find that some of the musicians prophesied with the harp to give thanks and to praise the Lord. Verse seven notes that David’s ministers gave instruction in the songs of the Lord, while other verses tell us that there was also instruction given for instruments of worship.

We must be very careful indeed to see that the music remains under the direction of the senior pastor. While he may well delegate it to a Director of Music, ultimately he is still responsible for ensuring that what God wants (namely, worship in spirit and in truth) is manifested in the church. David himself had a ministry of music before the Lord; and

he certainly was diligent in overseeing the worship of the musicians and singers.

Indeed, King David spent a lot of time worshipping God; and he also reproduced, in the temple worship, those who prophesied with the harp and other instruments. We must ensure that the prophetic word goes out through the music, and that everything is under the governance of the Holy Spirit. It is the senior pastor's duty to ensure that the right people are in the right positions of responsibility. Clearly it is evident that towards the end of his life, David made sure of that fact.

**We must be careful that the music
remains under the direction of
the senior pastor.**

Now we come to the matter of legislation, whereby the head (in this case King David) is obliged to set everything in order, so that everyone fits in and flows together. The organizational picture we see is similar to that of a passenger train that is well oiled and in good repair, gliding along the tracks, and arriving finally at its destination. After all, arriving at the destination (having been thoroughly prepared for entering the presence and service of the King) is the purpose of setting things in order in the Church.

I want to look now at the divisions that David created. In 1 Chronicles 24:31 he deals with the sons of Aaron:

“These also cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers houses of the priests and Levites. The chief fathers did just as their younger brethren.” In other words, they were going to make very sure that these appointments had the approval of God.

Let us look at 1 Chronicles 25:1 (NKJV) again: *“Moreover David and the captains of the army separated for the service some of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, stringed instruments, and cymbals...”* They paid careful attention to the music of the temple. God’s desire is for us to worship Him in spirit and in truth. Therefore, the worship ministry is of prime importance. We see in verses two and three that David was very particular about those who would prophesy on a harp and those who would give thanks and praise the Lord. Music was one of the key ministries in the Tabernacle of David; and it was very disciplined.

Verse six says, *“All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king’s order to Asaph, Jeduthun, and Heman.”* It was not the young people who led services in David’s Tabernacle; it was the seasoned musicians and anointed ones—those who had intimacy with God. It was the king who gave the directions and set in order the worshippers. This was not done in a haphazard way; it was done under the anointing of God.

In verse seven, it is interesting that the number of those who were instructed in the songs of the Lord were 288, which is

twice the “144” thousands of the redeemed found in the Book of Revelation (thus foreshadowing the two groups of 144,000 each, found in Revelation 7:4 and Revelation 14:1-3).

The rest of the chapter is taken up by the explanation of who was in what position. Then 1 Chronicles 26 deals with the division of the porters. Everyone who had a part in the ministry of the temple was God-appointed. Those who were over the treasury were God-appointed as well. Wherever you look in these last chapters of 1 Chronicles, it was King David who determined the ones that would minister, and who sought the Lord for direction concerning their positions.

Infrastructure in Building

I would like to look at another aspect of the duties of a leader, as demonstrated by King David. God had said that Solomon, his son, was to build a temple. The pattern of that temple was given in 1 Chronicles 28:11 to David, who then gave it to Solomon. In verse 12, we read that “...*the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things.*”

I think it is very important that building programs be instituted and inspired by the Lord. As God’s anointing rests upon the senior pastor, he must receive a vision from the Lord of what He wants. For example, it could be a vision of buildings that He wants erected on the existing church grounds, or buildings in far distant lands if God has given that church an inheritance there.

Both Moses and David received patterns from the Lord. We have found that often God first gives us a vision of a building He wants erected; and then we seek Him to provide the money for the building, confirming with Him that it is according to the pattern that He wants. When we do this, there is a blessing upon the buildings; and people say, “It is right.”

Importance of Counsellors

We find that David was also surrounded by those who gave him counsel: “*Also Jonathan David’s uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king’s sons: And Ahithophel was the king’s counsellor: and Hushai the Archite was the king’s companion*” (1 Chr. 27:32-33). So we see that the leader was not isolated, but he was surrounded by those who would be able to inform him about day-to-day happenings in the kingdom. David was very well protected. I commend this kind of support to those of you who are senior pastors. There were those who were the king’s counsellors and also those who were the king’s companions. After all, you do need support and friendship in leadership.

Importance of Delegation

We have also seen the importance of “Jethrogation”—having a team of those who can support the leader, and not trying to do all the work ourselves. Certainly King David appointed many workers in the kingdom, by the leading of the Holy Spirit.

However, if we delegate, we have to take our hands “off the rudder.” We have to encourage people to walk in the ways of God, and to use their own wisdom and common sense that they have received from God to accomplish His work. In so doing, we develop our team of leaders, and we take much of the burden off ourselves. So many (especially founders of works) have difficulty in relinquishing the responsibilities that they have been carrying for years.

In concluding this passage, may we say that infrastructure is of vital concern when one is leading an organization or a church. In having a solid infrastructure, one lays down a pattern for years to come; and that infrastructure will hold the “building” in place.

David and Succession

God made promises to David that his heirs would sit on the throne forever. While David had many sons, only one of them could occupy the throne; and God had chosen Solomon.

One of the things that David and Bathsheba understood was that they had given to Solomon certain character flaws. Therefore, David prepared the new leader by spending many years impressing upon Solomon the dangers of sexual immorality and the importance of wisdom. In fact, the first nine chapters of the book of Proverbs are the teachings of King David that he tried to instil in Solomon.

It is interesting to see what Solomon asks for when he is visited by the Lord. When God gives us an heir, we have to invest much time, teaching, and counsel in that heir. What we

say to him will affect his prayer life; and what we admonish him to do will be what he cries out to God about. David had impressed upon Solomon the vital importance of wisdom; thus Solomon asked the Lord to give him a wise heart, and God answered that prayer abundantly. Moreover, we have to know the weaknesses of our heir and warn him of them, as David did for Solomon.

Solomon had an older brother, Adonijah. Of Adonijah, it is written that David did not displease him in any way (1 Ki. 1:6). In other words, he did not correct Adonijah but left him to his own desires. This was a grave error on David's part, because Adonijah later sought the throne and lost his life because of his presumption and rebellion.

While we have to know our designated heir, if we do not pay attention to the others and train them, there is a danger that they will attack that heir when we are gone. So we must instruct all our leaders, show them the place of their appointment, and train them; otherwise we are going to leave a "Solomon and Adonijah situation" when we depart.

Alexander the Great knew when he lay dying that there would be tremendous strife among his leaders. In fact, he has been criticized by historians for not paying attention to his own government, and for his lack of concern in appointing a successor.

Let us learn from the lives of the leaders in scripture. It is important for a leader to ask God who should succeed him, and then to pour his life into that person. However, he must not make the mistake of ignoring the others.

The Danger of Power

While King David was a remarkable man, he is also known, unfortunately, for a certain sin. David committed adultery with Bathsheba, and caused her husband Uriah to be slain in battle. The Lord has also given me another perspective concerning this sin. Let us turn to the account in 2 Samuel 12:1-5 concerning the events that happened after King David had sinned with Bathsheba:

“And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man’s lamb, and dressed it for the man that was come to him. And David’s anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die.”

We look upon this account as David’s committing adultery with Bathsheba and having Uriah killed, but the Lord has quickened something else to me, which can be explained by an experience that our fellowship had. We had a “little lamb” (figuratively speaking) in the form of property in a certain African country. Together with some other brethren,

we had gone to this country and had selected this piece of virgin land. We brought in people from New Zealand to clear the land and build a Bible college on it, spending much time there. We loved this land; and it was like a lamb to us. We also loved the Bible college that was on that land. It was highly respected in the country; and even the President of that country told us that he was very happy with that Bible college, as it would unite the many denominations in his country.

I remember that during one of the graduations, God gave me a word for the President to the effect that if he would walk uprightly, his country would not be touched by war, even though there was war in the surrounding countries. The President heeded that word, and the country was spared.

The time came when I had to appoint someone to be director; and I appointed an “Uncle Laban.” In fact, he acknowledged that description to be accurate. This person was wealthy, and he used his money to buy the hearts of the natives. After he had bought their loyalty, he used his influence to get them to change the constitution so that he became the president of the college. Meanwhile, I was saying to the Lord, “That was our little lamb. We loved it and it meant so much to us!” And the Lord said, “Give it up and you can be My servant.”

What kind of person are we? Do we buy the affections of others to obtain our goal? Will we be like David, who with his power and wealth took someone else’s little lamb? Samuel Clemens (better known as Mark Twain) said that we never know the true character of a person while he is going

through the wilderness and affliction. But put that man in a position of responsibility and power, and then we will know him. Also, Abraham Lincoln said, “Nearly all men can stand adversity, but if you want to test a man’s character, give him power” (Goodman, 1997, p. 498).

The sin of David is more than simple adultery. It is seeing something that a poor man has and cherishes and appropriating it for oneself. Bathsheba was all Uriah had. I have seen this so often. We raise up a church and establish the leadership, and then someone comes along and offers the pastor a greater salary. That person is in reality taking one of our little lambs if the pastor follows him to the larger salary.

I know that King David is a very wonderful man. I have seen him in the Millennium, when he will be the prince of Israel. I have stood in the vicinity of the temple of Ezekiel that will be built in the Millennium, and have watched King David coming in, clothed with humility. Yet my heart was broken with his sin of taking a little lamb that belonged to someone else. This is a sin that will be warned against throughout the Millennium.

God is going to raise up many as founders or commanders. He will give many believers power, and they will be over churches or fellowships of churches. The question for us is, “What will we do with that power?” Will we take someone else’s little lamb and appropriate it for ourselves? In many countries, the churches fight one another for members of their congregations. That is so very wrong indeed. We must not have the sin of David.

By the grace of God, I want to raise up men and women of character who will not stoop to the sin of David, but who will desire to win the approval of the Chief Shepherd more than anything else. Character is the all-important thing.

**When God gives us power,
what will we do with it?**

Summation of the Three Leader Model

The purpose of the preceding chapters is to emphasize a very important truth. The founding pastor must lay down a very good pattern for the progress of the church. Included in this pattern must be a very good infrastructure (organizational plan), because without that, the church will not stay together.

If we look at the “Joshuas,” we see that they must follow in detail the pattern and plan that has been given by the Lord for that church or organization. Joshua led a mighty, conquering army throughout the Promised Land. The “Joshua churches” need to be active and militant, going out against the enemy and winning battles, as they look to the Lord for grace. Thus many will be delivered from the bondage and strongholds of Satan, and brought into the kingdom of God to be nurtured unto maturity, and to learn the ways of God so that they may obtain an inheritance.

David’s life also establishes a militant pattern, depicting one who eventually destroys all the enemies. The truth

that an inheritance hastily gained is not blessed in the end (Prov. 20:21) was vividly portrayed in his life. He did not come quickly into his kingdom, but had a long “wilderness experience” and much hardship in his life before he was crowned king over all Israel. He then took the stronghold of Zion, fulfilling the final destination of Israel’s journey from Egypt.

We also notice that David paid a lot of attention to putting everyone into the right position. One of the main areas he was concerned with was that of music. It was the older, mature saints who led Israel in the songs of the Lord. That is contrary to what is being taught, preached, and practiced today. We must come back to the original plan. It is the seasoned ones who should lead and guide us in worship so that we might fulfil that which God desires—worshipping Him in spirit and in truth.

Ultimately, the key to good leadership is for one to be faithful to the pattern that God has given. It is a point worthy of note that Joshua, the one who succeeded Moses, did not try to change that pattern—the Commandments and the Tabernacle of Moses.

In Summary

Although Moses, Joshua, and David lived in different generations, in a very real sense, the attributes of all three of these men are necessary in the Church of today.

1. Moses is the man with the vision, the plan, the pattern, and the foundation. Any work that is

going to flourish must have a God-given vision and have clearly defined goals. The founder is a father; he must have a divine revelation of exactly what God wants, and then impart it to his “*Joshuas*” who will help him carry out that vision.

2. Joshua was very close to Moses, holding him in great respect and affection. He carefully received the vision and remained loyal to every detail of it. He faithfully brought God’s people into the land of their inheritance.
3. David carried the vision a little further, defeating the final enemies of Israel, capturing and securing the holy mount, and then establishing a solid infrastructure of worship and order and purpose for God’s people.

Today we need people like Moses who have a God-given plan. This plan must be imparted to other devout men, the “*Joshuas*,” who will spread the vision to many others, and in other places. “*Davids*” are those who are not satisfied with anything less than God’s ultimate call, glory, and holiness. These have the vision for Zion birthed in them; and that is the driving force in their lives, to press on to see His majesty. Let us receive the vision from Moses and press on into the inheritance; but let us continue to march onward, driving out the final pockets of resistance, and arrive finally at Mount Zion—the fullness of God’s glory. Then, let us lead many others there as well.

Epilogue

I have come to the conclusion that there are two main truths that one must understand in this life:

Firstly, it is only as we place our lives into the hands of God and trust Him that we are going to be placed upon a fruitful path for our lives. I am thoroughly convinced that it is not given to man to direct his ways (Jer. 10:23). God has planned our life; and the only way that we can fulfil His plans is to put our hand in His. We must trust Him at all times to lead us according to His perfect wisdom, so that whether it be sunny or dark, He is with us, accomplishing that which He desires through the trials and blessings that He has ordained for us.

Secondly, that path can only become fruitful as we are walking in total obedience to Him. Then He will multiply us. After He had tried and proven him in the offering of his son Isaac, God said to Abraham, “... *By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice*” (Gen. 22:16-18). Let us trust Him; and then He will bring us eventually into a time of blessing and fruitfulness, whereby we will enjoy the blessings of Abraham.

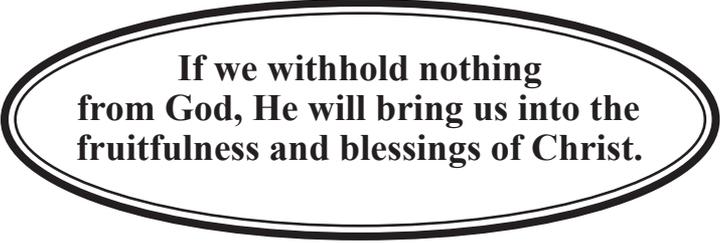
As we do this, we will come to our “Rehoboth,” (our land of fruitfulness where the Lord will make “room” for us), as did Isaac in Genesis 26:22. Then we will look back and say, “He doeth all things well.” Therefore, may I encourage each and every one of you, especially those called to leadership, to trust Him to guide you, to provide for you, and to direct you in His ways, for His ways are so much greater than ours, even as the heavens are higher than the earth (Isa. 55:9).

Yes, if we withhold nothing from God, then eventually we will come out into that large place, and we will enjoy the fruitfulness and blessing of our Lord and Saviour Jesus Christ (Ps. 66:10-12).

As I lay down this book, I do so with deep satisfaction that it reveals some of the primary truths of leadership that we all need to learn. The blessing of the Lord is essential in our lives, but that blessing must come on the right path. God blessed an error (Ishmael) in Abraham’s life, and the consequence has been that the descendants of Ishmael have plagued us ever since.

That also applies to our own lives. God might well bless our errors, but in the long run, what are they going to produce? Are they going to be a blessing to people, or are they going to plague people? The important thing is not just to be blessed of God, but to have wholly fulfilled His perfect will. Then we can look back on a life of fruitfulness, which is being consistently multiplied throughout the nations and which is causing many to turn into the paths of righteousness so that they themselves inherit the blessings of God. It was

to this intent that this book was written; and we trust, dear readers, that it will be a mighty blessing and instruction for you, too.



**If we withhold nothing
from God, He will bring us into the
fruitfulness and blessings of Christ.**

APPENDIX

The Three Feasts

The religious festivities of Israel are governed by the three main feasts—namely, the Feast of Passover, the Feast of Pentecost and the Feast of Tabernacles, at which time every Israelite had to appear “not empty handed” before the Lord.

The Feast of Passover governed the Outer Court; the Feast of Pentecost reflected the Holy Place; and the Feast of Tabernacles points to the Holy of Holies. They also governed the three epochs—the Feast of Passover is associated with the Age of the Law; the Feast of Pentecost is associated with the Church Age; and the Feast of Tabernacles prefigures the Millennial Reign of Christ upon earth.

The Feast of Passover

The Feast of Passover was instituted when the Israelites left Egypt. It consisted of the slaying of a lamb for a household. This lamb was eaten on the 14th day of the first religious month in the Hebrew calendar, and its blood was to be sprinkled over the doorposts and lintels of their houses. When the avenging angel saw the blood, he passed over that household. *Thus they were protected by the blood of the lamb.*

The Apostle Paul made it very clear that Christ is our Passover Lamb who fulfilled all the types of the Feast, as enumerated in Leviticus 23.

The Feast of Pentecost

The Tabernacle of Moses is composed of three sections: the Outer Court, the Holy Place, and the Holy of Holies. Thus, it is logical to assume that these are governed by or expressed in the three main feasts—the Feast of Passover, the feast of Pentecost, and the Feast of Tabernacles. We believe that to be true.

However, the initial evidence of speaking in tongues (which was part of what occurred during the outpouring of the Holy Spirit during the Feast of Pentecost in Chapter Two of the book of Acts) is given to new believers who are in no way considered holy. In fact, the very offering of Leviticus 23:15-17, during the Feast of Pentecost, is required to be baked with *leaven*:

“And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.”

Leaven is a type of sin, hypocrisy, and false doctrine, referred to by Jesus as the “leaven of the scribes and the Pharisees” (Mt. 16:11-12; Lk. 12:1; 1 Cor. 5:8). Therefore, we must conclude that the nine gifts of the Holy Spirit are given to the carnal and un sanctified Christians who dwell in the Outer Court, to aid them in coming to maturity and in being effective witnesses for Christ.

Acts 1:8 says, “*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*” We can see this power of the Holy Spirit represented in the Outer Court by the horns (speaking of power) on the Brazen Altar.

As glorious as the baptism of the Holy Spirit is, it is not necessarily a sign that someone is mature. As a matter of fact, it is given to those who are babes in Christ. This thought-provoking fact is clearly seen in Hebrews 6:1-3, which speaks of the doctrine of baptisms as being one of the elementary principles of Christ. These verses exhort: “*Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permits*” (NKJV). Sometimes the Lord will save and baptize believers with the Holy Ghost all in one day.

Another aspect of the outpouring of the Holy Spirit is the seven spirits of the Lord. These are represented by the seven lamps of the Candlestick in the Holy Place. They are enumerated for us in Isaiah 11:2 “*And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.*” These anointings are given to Christians in the Holy Place. Thus the fullness of Pentecost is illustrated by the Candlestick with its seven lamps, depicting the seven spirits of the Lord (seven being the number representing completion or perfection).

The Feast of Tabernacles

The Feast of Tabernacles was celebrated at harvest time and was a feast of great rejoicing. It was celebrated at the inauguration of Solomon's temple (Solomon's temple and reign being a type of the Millennial reign of Christ upon earth). Also, for added confirmation that the Feast of Tabernacles will be that feast which will dominate the Millennial reign, we have Zechariah 14:16 which says, "*And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*"

All the feasts are types or pictures of experiences and blessings that the church enjoys. Passover gives us a picture of salvation; Pentecost speaks of the outpouring of the Holy Spirit; and therefore, the Feast of Tabernacles signifies the harvest and glory that will also be experienced by the Last Day Church.

Types Have Certain Limitations

Paul tells us that the Old Testament is "a shadow of good things to come, and not the very image" of those things (Heb.10:1). Therefore, types, shadows, and symbols are only an outline of the things they represent; and they are not always precise. This is the reason we have to be flexible sometimes with types. They are not always exact. A truth is like a beautiful gem—it has many sides and facets. The same truth can be viewed from many angles. Therefore, types can overlap or be used to illustrate different truths.

Blood can represent life in one case, but in another case it could represent death. The number 13 can mean “rebellion” in one place, but it can mean “atonement” in another place.

Let us use the journey of Israel for another example. The blood of the Passover lamb represents salvation. Crossing the Red Sea is baptism in water. Mount Sinai represents the Pentecostal experience of being baptized in the Holy Spirit and speaking with other tongues. To the Corinthian church, which had all three of these experiences, the Apostle Paul said, *“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able”* (1 Cor. 3:1-2). In fact, a person could have all three experiences in one day.

Now suppose there were an evangelist who has led millions of people to salvation, has faithfully walked with the Lord, and has served Him for 50 years, but he has not been baptized in the Holy Spirit, with the initial gift of speaking in other tongues. Are we going to say that he is still back at the Red Sea after serving God for fifty years? And are we going to say that a young believer who has just come off drugs, alcohol, and an immoral lifestyle in one night is more spiritual than the evangelist? After all, he is at Sinai (Pentecost), but the evangelist has just crossed the Red Sea. We can see that types only give us an outline, and they are not always exact.

- | | | | |
|--------------------|-------------|-----------------|----------------|
| 1. Outer Court: | Passover | Little Children | Out of Egypt |
| 2. Holy Place: | *Pentecost | Young Men | Across Jordan |
| 3. Holy of Holies: | Tabernacles | Fathers | Coming to Zion |

*The above types do not all line up when we consider the matter of spiritual maturity. The Holy Place is not automatically a place for people who have recently been filled with the Spirit. The Corinthians were all baptized in the Holy Spirit, but Paul calls them babes and carnal (1 Cor. 3:1-3).

APPENDIX
Material from Leadership Volumes I, II and III

A: THE LEADER'S PERSONAL LIFE—CHARACTER		
Topic	Examples	Found In
God's Approval (Not just being used by Him.)	Jephthah and Samson were used by God but were not approved by Him.	Vol. I, Chapter 7 Leaders in the Time of Judges
Boldness and Courage		Vol. II, Part 1 The Lion
	Joshua was bold and courageous in doing what was right in God's sight.	Vol. II, Part 1 Character Vol. III, Part I, Chapter 5 The Life of Joshua
	Saul's flaw was that he feared man more than he feared God.	Vol. I, Chapter 8 Leaders in the Time of the Kings
	Othniel and his wife Achsah desired the greater things of God and were not afraid to ask largely of Him.	Vol. I, Chapter 7 Leaders in the Time of Judges
Diligence		Vol. I, Chapter 2 One of the Qualities of Great Leadership
	Joseph was diligent in the affairs of the king.	Vol. I, Chapter 6 Leaders in the Old Testament

A: THE LEADER'S PERSONAL LIFE—CHARACTER		
Topic	Examples	Found In
Being Easily Entreated		Vol. II, Part 1 The Lamb
	Martin Luther had the flaw of inflexibility, not considering the views of others.	Vol. I, Chapter 11 Leaders in Church History
Faith	David was full of faith, trusting in God, and was not ruled by circumstances.	Vol. I, Chapter 8 Leaders in the Time of the Kings
	Gideon did not have enough faith. He kept asking for signs as proof that what God said was true.	Vol. I, Chapter 7 Leaders in the Time of the Judges
Faithfulness		Vol. I, Chapter 2 One of the Qualities of Great Leadership
	Daniel was faithful to God and man.	Vol. I, Chapter 9 Leaders in the Captivity and Restoration Era
	Joseph was faithful to God in all circumstances.	Vol. I, Chapter 6 Leaders in the Old Testament
	Moses was faithful in all his house.	Vol. I, Chapter 6 Leaders in the Old Testament

A: THE LEADER'S PERSONAL LIFE—CHARACTER		
Topic	Examples	Found In
Forgiveness – not bitterness	Joseph could forgive those who sinned against him because he believed that God would work everything for good.	Vol. I, Chapter 6 Leaders in the Old Testament
Gentleness		Vol. II, Part 1 The Lamb
	Rehoboam did not treat the people with gentleness, to his own detriment.	Vol. II, Part 1 The Lamb
	Jacob learned to be gentle with people.	Vol. II, Part 1 The Lamb
Kindness—sweetness to all		Vol. II, Part 1 The Lamb
	John Wesley was known for his sweet temper.	Vol. I, Chapter 11 Leaders in Church History
Love and care for the sheep		Vol. III, Part 1 What Does a Leader Do?
	Moses loved Israel enough to be willing to lay down his life for the nation.	Vol. I, Chapter 6 Leaders in the Old Testament

A: THE LEADER'S PERSONAL LIFE—CHARACTER		
Topic	Examples	Found In
Love and care for the sheep (continued)	Cyrus was God's shepherd to do His will and care for the people.	Vol. I, Chapter 9 Leaders in the Captivity and Restoration Era
Meekness		Vol. II, Part 1 The Lamb
	Moses handled rebellion from his people in a spirit of meekness	Vol. I, Chapter 6 Leaders in the Old Testament
Patience	William Pitt felt that patience was the most important virtue of a leader.	Vol. I, Chapter 12 Secular Leadership
Peace		Vol. II, Part 1 The Lamb
	Levi and Phineas qualified for God's covenant of peace	Vol. II, Part 1 The Lamb
Purity		Vol. II, Part 1 The Lamb
	Samson failed in the area of purity	Vol. I, Chapter 7 Leaders in the Time of the Judges
	Joseph chose to flee from sexual temptation, thereby maintaining his purity.	Vol. I, Chapter 6 Leaders in the Old Testament

A: THE LEADER'S PERSONAL LIFE—CHARACTER		
Topic	Examples	Found In
Righteousness		Vol. II, Part 1 Character
	David ruled righteously and with integrity.	Vol. I, Chapter 8 Leaders in the Time of the Kings
	Sam Rayburn's example illustrates that we should always tell the truth.	Vol. I, Chapter 12 Secular Leadership
	Jephthah's life is a warning to us that leaders have to keep their word; therefore, they should be very careful in making promises.	Vol. I, Chapter 7 Leaders in the Time of the Judges
	Nehemiah was a leader who was concerned about social justice and the plight of the people. He was not afraid of making a stand against the wicked.	Vol. I, Chapter 9 Leaders in the Captivity and Restoration Era

A: THE LEADER'S PERSONAL LIFE—CHARACTER		
Topic	Examples	Found In
Self-control		Vol. I, Chapter 13 The Personal Life of a Leader
	Solomon lacked self-control. Giving in to his own desires led to his downfall.	Vol. I, Chapter 8 Leaders in the Time of the Kings
	Gideon did not have self control; he had many wives and 70 sons. One of his sons slew all the others, except for one.	Vol. I, Chapter 7 Leaders in the Time of the Judges
Strength		Vol. II, Part 1 The Lion
Submission	Deborah was in submission to her husband—he is clearly named in Scripture.	Vol. I, Chapter 7 Leaders in the Time of the Judges
Tenacity—never giving up		Vol. II, Part 1 The Lion
	The former British Prime Minister Sir Winston Churchill encouraged the people never to give in to the enemy in a time of war.	Vol. II, Part 1 The Lion

A: THE LEADER'S PERSONAL—LIFE CHARACTER		
Topic	Examples	Found In
Vision		<p>Vol. I, Chapter 2 One of the Qualities of Great Leadership</p> <p>Vol. II, Part 1 The Lion (Vertical and Horizontal vision)</p> <p>Vol. III, Part 2 Conception, Development and Fulfilment of a Vision</p>
	Moses received and communicated the God-given vision to Israel.	Vol. III, Part 2, Chapter 4 Moses as a Leader
	John Wycliffe received and communicated the God-given vision.	Vol. I, Chapter 11 Leaders in Church History

A: THE LEADER'S PERSONAL LIFE—CHARACTER		
Topic	Examples	Found In
Wisdom		Vol. I, Chapter 2 One of the Qualities of Great Leadership
	Daniel was renowned for his wisdom, knowledge, and understanding	Vol. I, Chapter 9 Leaders in the Captivity and Restoration Era
	We can learn certain aspects of wisdom from secular leaders	Vol. I, Chapter 12 Secular Leadership Vol. III, Part I, Chapter 3 How Does a Leader Accomplish His Goals?

B: THE LEADER AND GOD		
Topic	Example	Found In
Appointment by God		Vol. III, Part 1, Chapter 1 Appointment by God
Dependence upon God	David relied not on his own strength but on the anointing and wisdom of God in giving him the battle plan.	Vol. 1, Chapter 8 Leaders in the Time of the Kings
Putting God first	Eli placed his family above God and was judged for it.	Vol. I, Chapter 7 Leaders in the Time of the Judges
Intimate walk with God	Joshua lingered in God's presence	Vol. I, Chapter 6 Leaders in the Old Testament
	Samuel had a life of intimacy with God—none of his words fell to the ground	Vol. I, Chapter 7 Leaders in the Time of the Judges
	Moses had an intimate friendship with the Lord	Vol. I, Chapter 6 Leaders in the Old Testament

B: THE LEADER AND GOD		
Topic	Example	Found In
Prayer Life (including spiritual warfare)		Vol. I, Chapters 14 and 15 The Prayer Life of a Leader; The Leader as a Soldier
	Daniel was a man of prayer	Vol. I, Chapter 10 Leaders in the Early Church
	Samuel interceded persistently for the people.	Vol. I, Chapter 7 Leaders in the Time of the Judges

C: THE LEADER AND GOD'S VISION		
Topic	Example	Found In
Development of the vision, from conception to testing and maturity		Vol. II, Part 1 The Lion
	Moses, Joshua, and David demonstrate the ongoing development of a vision, to bring it to completion.	Vol. III, Part 2 Three Significant Leaders of Israel
Focus—staying true to the vision and not getting sidetracked		Vol. II, Part 2 The Ability to Focus
	John Wycliffe stayed on course. The God-given vision of teaching the lay people deepened in his ministry.	Vol. I, Chapter 11 Leaders in Church History
	Martin Luther had great courage and integrity. He did not waver in proclaiming the message that God gave to him	Vol. I, Chapter 11 Leaders in Church History
	David was anointed three times, signifying that he was called, chosen, and found faithful.	Vol. I, Chapter 8 Leaders in the Time of the Kings

C: THE LEADER AND GOD'S VISION		
Topic	Example	Found In
Focus—staying true to the vision and not getting sidetracked (continued)	Paul had the vision of winning Christ, and he stayed true to that vision.	Vol. I, Chapter 10 Leaders in the Early Church
	Moses had clear vision and was faithful to that vision	Vol. I, Chapter 6 Leaders in the Old Testament
Fruitfulness—how well we use our time and abilities		Vol. II, Part 3 Productivity
	Harry Truman used his time well	Vol. I, Chapter 12 Secular Leadership
Infrastructure—establishing good infrastructure for a work so that the fruit will last	John Wesley developed a strong infrastructure for the Methodist movement	Vol. I, Chapter 11 Leaders in Church History
	David established good infrastructure in the ministry of worship as well as in his preparations for building the temple. He was an able administrator	Vol. I, Chapter 8 Leaders in the Time of the Kings Vol. III, Part 2 David Develops Infrastructure

D: THE LEADER AND HIS TEAM		
Topic	Sub-Topic	Found In
Infrastructure— establishing good infrastructure for a work so that the fruit will last (continued)	Joseph provided storehouses of food in preparation for the coming famine. His wise administration saved nations from famine	Vol. I. Chapter 6 Leaders in the Old Testament
	Moses learned from his father- in-law the art of delegating authority and responsibility, making his administration more successful	Vol. 1, Chapter 6 Leaders in the Old Testament

D: THE LEADER AND HIS TEAM		
Topic	Sub-Topic	Found In
Appointment of staff	The leader must seek the Lord in appointing staff, as each staff member is chosen by God	Vol. I, Chapter 3 Staffing Appointments
Delegation	A leader should know how to delegate so that his time can be used for decision making, prayer, and study of the Word.	Vol. I, Chapter 3 Delegation
Functioning smoothly as a team	The smooth functioning of the team requires: instilling excellence, maintaining lean staff, and having a well- trained and well-equipped staff	Vol. I, Chapter 3 Guidelines for the Smooth Functioning of the Team
Harmony	A leader must have the ability to bring his team into harmony.	Vol. II, Part 2 The Ability to Lead the Team
Inheritance through one's spiritual seed	The promises that God gives to a leader will be realized through his spiritual seed.	Vol. I, Chapter 3 Inheritance through One's Seed

D: THE LEADER AND HIS TEAM		
Topic	Sub-Topic	Found In
Team dynamics	A leader must balance consulting with the team and seeking counsel from God.	Vol. I, Chapter 4 Methods of Leadership
	Harry Truman had his “kitchen cabinet” of trusted men.	Vol. I, Chapter 12 Secular Leadership
	Joshua learned from his mistake of failing to enquire of the Lord	Vol. I, Chapter 6 Enquiring of the Lord
Training of staff	The leader must be able to train and equip the team	Vol. II, Part 2 The Ability to Equip and Train the Team
	While the staff members are in training, the leader must patiently wait for them to grow in ability and character.	Vol. I, Chapter 3 The Cost of Training

D: THE LEADER AND HIS TEAM		
Topic	Sub-Topic	Found In
Impartation of vision	The leader must articulate the vision	Vol. II, Part 3 The Importance of the Team in Productivity
	Team members must be birthed into the vision	Vol. I, Chapter 3 Well Trained and Equipped Staff Vol. II, Part 3 The Importance of the Team in Productivity

E: THE LEADER AND OTHERS		
Topic	Sub-Topic	Found In
A challenge to authority	A leader must know how to deal with challenges to his authority	Vol. III, Chapter 1 Authority of the Leader
Alliances with others	The leader must be on his guard against the dangers of worldly alliances	Vol. I, Chapter 4 Alliances
	Nehemiah was discerning when it came to wrong alliances	Vol. I, Chapter 9 Leaders in the Captivity and Restoration Era
	Othniel entered into a right alliance by marrying the right woman	Vol. I, Chapter 7 Leaders in the Time of the Judges
	God will bring some people into the life of the leader to be used as “scaffolding.” They are used by God, but are not approved by Him. A leader must know how to deal with spiritual scaffolding.	Vol. I, Chapter 5 Alliances

E: THE LEADER AND OTHERS		
Topic	Sub-Topic	Found In
Business		Vol. III, Chapter 3 How Does a Leader Accomplish His Goals?
Children's work		Vol. III, Chapter 3 How Does a Leader Accomplish His Goals?
Teaching others	He must be able to teach others and also continue learning himself	Vol. II, Part 2 The Ability to Teach
	Paul was able to teach intricate doctrines and establish teaching centres	Vol. I, Chapter 10 Leaders in the Early Church
	Joshua meditated night and day on the word of God	Vol. I, Chapter 6 Leaders in the Old Testament
The shaded areas are topics that have been covered in Volume III of Leadership		



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